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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CONTENTS.

FIRST PAGE—Inspiration.—A Lecture Delivered at Lake Pleasant, August 4th, 1885, by Chas. Dabarn.

SECOND PAGE.—The Historic Jesus. A Wonderful Seance Twenty-Six Years Ago—And its Fulfillment. Spiritual Phenomena. Invertebrate Scism.

THIRD PAGE.—Woman and the Household. Outwitting the Ghost. A Joke of the Philistines. Partial List of Magazines for September. Book Reviews. New Books Recently Received. Miscellaneous Advertising.

FOURTH PAGE—Will Spirit Manifestations Last? "A Human Soul Exists."—A Nebraska Man Claims that He Can Show It Scientifically. Jonathan M. Roberts. A Ticket to the Celestial City.

FIFTH PAGE—General Items. A Testimonial. General News. Nevada Camp Meeting. Humility as a Factor in Thought. Miscellaneous Advertising.

SIXTH PAGE—Angel Court. Pulpit Insincerity. Triumph of a Medium. Neapolitan Miracles. Pacific Coast Notes. Spiritualism in New York City. The Historical Development of the Psychic Force Theory. A Correction. Account of a Visit to Dr. Slade. He Prefers the Journal. Young Marrian and the Ministry. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE—Phases of Mediumship. A Daily Detraction. Miscellaneous Advertising.

EIGHTH PAGE—Solar Physics.—Science and Scism. Feed My Sheep. Cassadaga Camp Meeting. An Odd Mode of Saving Souls. Miscellaneous Advertising.

INSPIRATION.

A Lecture Delivered at Lake Pleasant, August 4th, 1885.

BY CHAS. DABARN.

(Reported for the Religious Philosophical Journal.)

Man everywhere is influenced by his surroundings. We all know the effect of climate and food upon humanity, but when we remember that the spirit of a man must express its life as its form of body permits, we can also perceive the importance of shape to earth-life. Not long since I watched a poor idiot whose head was no larger than many a turnip the farmer handles; and almost without semblance of a forehead. There was no expression even of animal enjoyment, but just a dull, vacant stare that made me ask myself, "Can it be possible that I am looking at life in a human form that is without the immortal soul?" Neither churchman nor moralist could awaken thought in that brain; so the idiot stands to the law as a beast, only a beast. He was standing on the grass in the sunshine of a September afternoon, and around him were a score of others, perhaps a shade or two brighter than himself. Presently I noticed a little excitement as a lady visitor approached the group—just a word of loving pity, with a few cake and a flower to one or two old acquaintances.

I was watching that idiot. I saw him tremble. A look of eager inquiry passed over his face. It seemed to ebb and flow as he sensed the communion, for remember, he is blind; at least they told me you could never attract his attention by any movement. But now the lady spoke, calling him her boy, and offering him a cake. Memory was awake, and after a struggle to remember that was almost painful to witness, he caught the cake and put it to his mouth; but almost every crumb fell to the ground, for his hand trembled, as the lady kissed him and greeted him with a pet name. I saw a ray of loving intelligence flash out for a moment—only a moment, but long enough to write manhood all over that form as he strove to return her caress. Only one tick of your watch; one vibration of the pendulum of yonder clock, and yet it was time enough to mark to me the eternal supremacy of the human soul—aye, the soul was there, peeping out through that form as its shape permitted.

Now I want you to notice the importance of the shape of matter, when it becomes a question of its use by an immortal soul. Let the foot be imperfect and the soul will show a limp; and if the chest be narrow and the lungs half grown, we see consumption force the soul to flee from the feeble form; but if that form stand as a Sampson in grand strength, it will only show as a beast, if the brain have a shape that compels the soul to manifest as less than a true man.

Did you ever think that true beauty means perfection of shape? The old Greeks were our masters in that knowledge; and their conception of beauty was that the shape was perfect, that allowed to manhood its highest manifestation of health and strength and manly vigor. Fancy the roar of an Athenian crowd if asked to admire the crushed foot of a Chinese lady, or the fashionable waist of a corset-squeezed American beauty. Those grim old perfectionists of the human form had a fashion of ordering, from their dominions every one whose presence was considered injurious to the commonwealth. They knew full well that the influence of beauty of form reached out and away through the coming mother to her unborn child; and I can almost hear the howl as of a cholera-panic, with which they would have greeted a woman from New York with her hair bang-

ed and French heels to her shoes. And they were right, absolutely right, so far as they comprehended manhood. But we should catch a yet higher truth than they grasped, and learn that the form divine is only such when it allows the divine soul the fullest manifestation that the present condition of earth-life will permit. All of human expression on earth in this age as in every other is dependent upon shape, first, through physical movement expressed in motion of the body; and next, in mental power which depends upon the formation of the brain. Each is largely dependent on the other for the work it can do in earth-life. An intellectual invalid, and a robust imbecile, both alike mean an imperfect manhood. If a limb be shrunk or a brain dwarfed, by just so much is manhood belittled. So a man may be a physical brute or an intellectual cripple, and we feel pity for the man and sorrow for the race.

But here is a truth the old Greek never grasped. A man may be perfect in form and an intellectual giant, and yet be so moulded by education that the soul can show no gleam of its spirit-life. We may find a Solomon arrayed in glory with an intellect that grasps all material knowledge, yet living the life of an animal, without even a conception of the holy purity that nestles in the heart of woman; and we may hear such a man proclaiming that the best thing a man can do is to live for enjoyment, for as the beast dieth so dies the wise man.

The next thought is that a man's shape determines the influence he wields upon his fellow man. The physical champion with perfect limb inspires minds on his own level to deeds of physical prowess; and the intellectual giant, because his brain is shaped aright, carries off first honors at every competition, and sends an inspiring emotion into the mental organism of those who are his fellows. We don't inspire physically from the man with a crutch, or mentally from the man whose mind does not rank as more perfect than our own.

At this point we must stop a moment to watch the process by which man, past and present, has sought to evolve out of man physical and man intellectual a third-product which he calls man spiritual; but which stands to true manhood as the base coin stands to the double eagle fresh from the Nation's mint.

The man who bridges the river, tunnels the mountain, and compels the wind to his service grows masterful. The brain to plan, and the hand to execute make man royal, so he claims; and that which the brain cannot think or the hand clasp stands to man masterful as mystery; for remember, his only tools are brain and hand; that is to say, thought and body. So man stands, measuring, weighing and calculating, with his intellect, to the front, and with selfish love, that, as with the lower animals, embraces all who stand as part of himself. He craves fame and loves approbation, and like the bee and the ant, has a patriotism that leads him to sacrifice his life in defense of his race and his country, because it is a part of himself. So far we find man only as a grandly developed animal, and if you will analyze every religion yet born into the world, you will find it has this animal basis. There is always some Being, very powerful, whose anger man must placate, whose love he must win, that he may gain by it. So he invests his manhood and belittles his own independence for pay. In a word, he simply joins a party which is some day to be victorious, and then he is to have a nice fat position, as a reward, in the next life, with the special satisfaction of knowing that all those who don't belong to that party will be left out in the cold, or, as some say, in the heat.

All this time man's intellect does not enable him to discover that Nature holds a sort of civil-service examination, and ranks him every time just where he belongs, and whether he stand top or bottom of his class, has no relation to wealth or education, beauty or church, but entirely to conduct and aspiration. But amidst all the confusion and turbulence that belong to the life of man mortal, he recognizes that something comes into his brain, or plays upon it outside, that gives him thoughts that were unbidden, visions of the future not born of calculation; feelings that make him change his intended action; and for want of a better explanation, he calls these visitors "inspirations from God," and the object of this lecture is to talk about "inspirations," and see if we can get any better comprehension of their nature and value than the old Greek or the church-realist of to-day.

Inpiration means that our own faculties are stimulated to do unwanted work. It does not mean that they are sent to sleep, and then our brain used by some other will to utter his thoughts instead of our own. That is mediumism, and of the class we call "trance." Trance may be conscious or unconscious, but it is entirely distinct from inspiration. Suppose you are standing very tired, but with a pail of water to carry up three flights of stairs. A psychologist comes along, and finding you a sensitive, says, "There is no weight to that pail now." You run up with it as if it were a feather. All of you must have seen plenty of such illustrations of power exerted by a mesmerist. We call it "psychology."

I once saw a lady, a developed medium, suddenly entranced by a spirit who then used the unconscious medium to carry a load upstairs. That we call "trance mediumism." But suppose I step up to you as you stand there, so tired, and dreading the exertion of

carrying up that pail, and give you a few drops of some powerful stimulant. You feel your strength renewed and revived, and it is almost a pleasure as you bear the burden. That is physical inspiration; or, when you are waiting and resting, and dreading the coming effort, suppose you suddenly heard a cry of fire from upstairs, and a shriek for water. All thought of yourself is forgotten, and you are up there with your pail almost without perceptible effort. That we might call "mental inspiration" or, once again, as you hesitate and feel that you are sadly fatigued, and are troubled at the weary climb before you, a thought of the poor sufferer who lies burning with fever and longing for the water you are bringing comes to you like a flash, and with self-forgetfulness you start on your mission of love. That stands to me as spirit inspiration, and far higher and grander than any of the other phases.

It may be well for us to notice that in every phase the human body is the instrument for each and all alike. The exertion demands just so much extra rest and food, whether you are entranced or inspired, or only doing your work in the normal condition of everyday life. But it seems to me there is a vast difference in responsibility between mediumism and inspiration. Most assuredly if I am actually unconscious, no celestial council would hold me accountable for my conduct, even though the petty courts of earth-life cannot grasp that fact; and even when to your eye, and mine the developed medium stands uncontrollable; there may be a will dominating her brain, impelling her to the act which makes your earth-jury pronounce her guilty.

But inspiration means only the intense activity of your own brain. You are wide awake. Just now you were half asleep. You have left the narrow field of cold reason, and through intuition you find your manhood broadened, and your senses doubly acute. It is no excitement born of the deadly alcohol, or poison-leaved tobacco plant. It is no mental shock that hampers you to a greater effort, but just your own soul life glowing out into the mental darkness that men call reason. Nevertheless you were not inspired an hour ago, though at this moment what the poets call the divine "effulgs" is sparkling from your eye, and flowing in wisdom from your tongue; and we have the right to ask from whence comes this wondrous change?

The wonders of our human organism are never half told, nor even half realized in mortal life. Hand a battery and sounder all complete for telegraphic work to some uncultured man, and he will find wood, metal, glass and liquids; and that will be all he can see; nor will he dream of its power. His child will be amused at its tick, and his neighbors will wonder, as the tiny spark flashes out into the darkness. Tell him that it means man master and nature servant; that it means man and nature servant; that it has already changed the relations of the human race to each other, and is the key to the mystery of life; tell him that, and he will not understand what you mean, for he has no conception of any such possibility.

And it is just so with this far more wonderful machine called the human-body. It is taken to pieces by scientists and philosophers who will show you its every fragment. They will listen to its tick, and admire its workmanship; and will probe it, and punch it, and dose it when it's sick; and tax it, and fine it, and imprison it when it's well. And one class will shout, "Behold the glory of God," and another proclaim the power of man. But all the time they know as little of its real capabilities as the savage knows about a locomotive.

The first key to the mysteries of inspiration is that it is born of intelligence, and not of the mere life principle exhibited by all creation alike. No mortal sense has heard a sound or seen a sight, yet in a moment a thought picture may stand before you that shall change your whole life and the question of your soul is, "Whence comes that grand inspiration?"

An inventor in that one glimpse perfects the machine over which he has wrought for years. Some one tells us that a spirit inventor has done the friendly act. It may be so, but just so much it would be mediumism and not inspiration; and you know that some good old Spiritualists cannot see any exhibition of special power by man, woman or child without crediting it to the Spirit-world, and so much belittling the mortal.

I try to keep ever before me that I am a spirit now as much as I ever shall be, and in my spirit life I belong to a spiritual sphere to-day as much as I shall in the future. And I force myself to remember that I am working to-day to express my inner life through a mortal body, so must every spirit who would come close to earth-life be also limited to an expression through a material form. To that extent we mortals are on an equality with the Spirit-world. And then I catch the thought that mediumism must ever mean a will power affecting my body, and using my earthly senses. I recognize inspiration as an influence cast upon my spirit. Mediumism is the taking you by the hand and leading you to where you should go. Inspiration gives you the thought that sends you there by your own volition. So one makes you a servant of the Spirit-world, whilst the other develops your own manhood.

But we must stop a moment to explain this further, or we might do worse injustice to our medium brothers and sisters without whom support the temple of Spiritualism would even to-day fall to the ground. So we notice as a pleasing fact that our developed mediums are usually inspirational, though

many mortals are very inspirational who are not so organized as to be used for angel instruments. This will appear more clearly as we now proceed to examine into the source from whence flows inspiration to the mortal. We have already seen that inspiration may have its source either in the physical or the mental; and under inspiration from either, a man may do deeds and utter words impossible to him in his normal condition; but when the grandest inspiration of all comes to man it is born of the spirit whose first demand is that your body and mind shall become passive. Just as the grandest forces in nature are those which you neither see nor hear, so the universe of spirit has a silence that gives birth to truth. We have heard the sailor tell of the deathly calm that warns him of the coming hurricane. There is a similar cause producing a like effect in the realm of spirit. First must come a calm that shall leave your body and mind receptive to your own spirit. But if your body be seethed in grease, soaked in alcohol, saturated with nicotine, or even weighted with unrested exertion, then you belong to the earth; your life is of the animal, and bounded by the capabilities of the highest animal in human form; and if your mind be in a storm of excitement and worry, or in the gloomy shadow of coming troubles, then no rift of spirit inspiration can point you to a higher level.

But suppose you have become master of your appetite, are reasonably free from care, and have trained your mind till it waits your orders, and yet more, if you have a body porous to celestial truth, then you are indeed a child of the spirit. Soon thoughts begin to inflow, coming from you know not where, although you recognize and claim them for your own. You are yourself intensified, and presently, whether you work with pen or voice you recognize that you are at your very best. Thoughts you had never grasped now seem clear. New ideas are born into your mind that make you happy as they grow, and because they are from a spirit source you feel more of a man than had seemed possible.

I know there is gratified pride in the victory of sinews and muscle; and yet a higher pleasure when the prize is gained in a combat of mind against mind; but the holiest, purest joy that infiltrates through humanity is born of this exaltation into the realm of spirit. So we see there is an inspiration of muscle and of mind which we may often trace to its source, but whence comes this wondrous inspiration of the spirit? We can soon determine the direction in which to look, for as is muscular inspiration to muscle, and mental inspiration to mind, so must be spiritual inspiration to spirit. So we break away from body and mind and enter the chambers of the soul in our search after the source of this higher and grander inspiration.

For the explanation of man-shaped matter speak to the scientist if you will. For the secrets of the psychological forces that outwork man's relation to his fellows, go to the philosopher if you choose and set you at his feet. But note this, that matter is played upon by the human mind; and that mind is limited in its power by the crudity of matter. But also note this, that away and beyond these surface ripples of manhood is humanity of the spirit, boundless as eternity and space. The whole conception of Deity when analyzed means only a grand humanity; in other words, man, yesterday, to-day, and for ever.

But if you limit your search to matter as expressed to your mortal senses; if you declare reason as your sole guide, then these higher truths will be as impossible to you as will be the grander inspiration which comes from the spirit and to the spirit through the channel of intuition. Nevertheless, the man who worships matter has no thought to uplift him. The man to whom mind is supreme finds every path ending in mystery; whilst the man who would climb heavenward by intuition alone, has but a treacherous foothold in this earth life. All three are needed; all three must be alike studied; and the nearer man reaches out to perfection the more perfect will be his threefold development.

Now for another step, for our subject is too vast to allow us to linger on our journey. Though man is threefold, there is no point of existence at which the three powers share the throne in equal authority. The child is but an animal with appetites and instincts that govern; and if matter be not subdued you will have appetites and instincts to the front all through life. Every criminal is an enemy to society because he has remained a child. What sweet nonsense we hear from pulpits and platform about the innocence of childhood. The baby clutches at your watch because he wants it. He does not get it because he it too feeble. Presently that baby grows up and is the baby still. He wants your watch now, and this time he is strong enough to take it. He cried for the candy though it made him sick. To-day he wants just what his appetite may crave, and takes you by the throat, or swears at you if you object: Don't you see you have the baby still? It is a case of arrested development. The mother punishes him with a slap as she exclaims, "You naughty child." In a few years society reads him a lecture on morality, and the Judge consigns him to a cell with hard labor in the penitentiary. We call the child of 30 months an innocent; and the child of 30 years a criminal. However, descendants of 600 years from to-day will laugh at our definition.

But human life is not all arrested childhood, or the world would be a great dark continent to-day. The child usually learns that he is only one of many; and finding that the many are stronger than he, he discovers that it is safest to respect their rights; and from the same principle others agree to respect his, and in this fashion society is born and civilization commenced. Presently man finds more satisfaction in other channels than by indulging his grosser appetites. But mark you, it is appetite still, though he calls his ambition "a longing to grow worthy of his manhood." So he strives to be great amongst his fellows; to accumulate property, and to grow very wise in all that concerns him directly or remotely. But the difference is only that he thinks a larger thought and rolls up his stock of knowledge as he rolls up his gold. He polishes his social aspect and tries to show you that in him at least the child is dead and the man is born; yet a moment's examination will show it is only a surface varnish.

Put civilized man back to the childish era, with his boasted knowledge and his present strength to back him up, and watch if he is improved. See him gather in numbers and call himself "a nation." There goes the Frenchman wanting a piece of China and taking it. Hear him cry for Madagascar, whilst his hands are full of Algeria and Morocco. The German covets a part of Denmark, and clutches Alsace and Lorraine. England grabs every habitable spot that catches her eye, and grows furious because Russia is also in the child stage and wants a piece of India. Americans have always made it a point to choke, shoot or starve every Indian who had land they wanted; and amidst all this exhibition of defective manhood, it is almost amusing to see everybody thank God when he has made a successful steal; and then slip in an application for something more, "and all for Christ's sake, Amen."

All this means imperfect manhood. Set this down as a law of nature. The man whose appetites rule is an overgrown child; and the man of mind, he who swears by reason and nothing but reason, will be a thief when he dares; an honest man when he must. He will not rob you or me; that would not do at all, for it is injurious to society; so he has cultivated what he calls "honor" in that direction; but he associates with others like himself, and that which he would scorn to do alone, becomes patriotism when it shall be shared by others. He now finds a very good reason, and next a very good "how to do it," when he wants what he is strong enough to take; and his fundamental principle which he proclaims as his highest standard of political conduct is that under all circumstances forty-nine people shall be obedient to fifty-one.

If we are all of life or of manhood, how sick our hearts would grow; but just as with the big baby criminal, so this varnished selfhood is only a case of arrested development. We have added the thinker to the animal and have there stopped. We have thought out civilizations and religions, and know the sun's distance and the planet's transit; and have more than the fabled wisdom of Solomon; and yet we are to-day but shadows of the man who is coming; coming surely though we ignore his ways.

But away yonder, amidst the glories of the unseen, live men and women whose appetites that was once merged into reason, has become a craving of the soul for such spirit growth as can only come to humanity when love wears the crown of wisdom and reigns supreme over manhood. We cannot to-day dream of the fulness of such a life. No faculty is left out for there is nothing in humanity that is unneeded. But above all, and in all, and through all, is the sweep of the soul's giant power that we call "intuition." It were vain for us to picture such a life to-day. We cannot catch its glory even in a fitful dream; but it is ours, though we stand as heirs waiting to take possession when we come of age.

Just as our mortal sense craves sensations gratification; just as our mind grows through the use of our reason, so can our higher nature to to-day draw glorious influences from this inner and higher life which can only reach us as inspiration. If our longings are in harmony with the Spirit-world, they surely draw to us inspiring thoughts; but let us remember that just as we inspire from every sphere of earth-life, so can we inspire from every sphere of Spirit-life. There is an animal spiritual, and mental spiritual, and a supremacy of soul—each working through its own channel. The thief may find inspiration to steal; and the lawyer may be inspired as he pleads the innocence of his guilty client, but the sphere of wisdom and love can only inspire the brain of the mortal whose life is a struggle for supremacy of spirit over matter.

Yet inspiration means inducement from an outward source in every case alike; but this stands as the distinction. If inspiration be of the lower life, then it is an effect upon the body. If it be of the mental powers, then the mind grows in brilliancy and strength; but when it is inspiration of the spirit, then it is the spirit on fire; and just as the mind uses the body for its expression, so does the spirit control the mind, and impel it to think thoughts that could not be born into earth-life by any force lower than itself. You say you know a man by the company he keeps. This also expresses the quality of inspiration, just as the shape of your body determines how you shall appear to me; so does the shape of your earthly aspiration determine your relation to the Spirit-world. If you live to the earth and for the earth, then the brightness of Spirit-thought may not reach you; yet remember this: No matter what our care, trouble, sorrows and sickness may be, we can place ourselves by thought and aspiration in such

Omnibus in Eritis Regis.

The Historic Jesus.

BODIN NOEL IN LIGHT, LONDON.

As Dr. Wyld, Mrs. Kingsford, and Mr. Maitland have been good enough to allude in your columns to my own personal belief about Christ, will you allow me to say a word more on the subject? Though in general agreement with the teaching of the two latter, which seems to me, on the whole, of high value, I am in profound disagreement with them, as Dr. Wyld rightly states, on the question of the historic Christ, though I can hardly think the pages of *Light* a fitting place for a long discussion on the evidences of Christianity. To enter into the historical details touched upon by Mr. Maitland would take up too much time and space. Still, his avowal of the unhistoric character of the Gospel narrative is so vehement and positive that a word seems called for in reply. For my part, I entirely agree with Dr. Wyld that the discrepancies do not affect the substantial veracity of the history in any important particular. To me, on the contrary, they are proof that it is not a concocted forgery. Discrepancies quite as serious are to be found in the narrative of events of which no one seriously doubts the historic veracity. The French and the English give, and have always given, different versions of the Battle of Waterloo, and yet the history of Europe since that event can hardly be accounted for if the battle never took place. Nor to my mind, can the modern history of the world, or of the Christian Church, be accounted for without the assumption that the New Testament biography of Jesus is in all essential particulars correct. The discrepancies alleged, moreover, are often the result of mere misunderstanding, as the Rev. G. Allen showed in the conversation that took place after the reading of my paper at the meeting of the Hermetic Society, concerning what Jesus is stated in Matthew and Mark to have told His disciples about meeting them in Galilee after His resurrection.

One of the difficulties triumphantly vaunted by skeptics, was that Cyrenius (or Quirinus), according to Josephus, was not Governor of Syria till eight years after the birth of our Lord, though Luke states the contrary. But it has now been established by Zumpt of Berlin, that he was twice Governor, and the first time from B.C. 4 to B.C. 1. I myself was witness of a battle in the Lebanon between mountain tribes, of which I gave a perfectly honest account; and a friend of mine, present at the same battle, gave a different version with equal honesty. *Argal*, that battle never took place! Nay, but had we been concocting story there would have been no discrepancy.

Not the most skeptical of critics now disputes the genuineness of four epistles of St. Paul. Now these must have been written, at the latest, twenty-eight years after the crucifixion of Jesus. And from the allusions in them to most of the important events recorded in the Gospels as too notorious and generally-received facts, we may conclude that these narratives are fairly accurate in their relations. Moreover, it is evident from these epistles that very much the same doctrinal beliefs concerning Christ obtained among His disciples at that early time as have obtained among them since. Yet surely had these narratives been spiritual parables, or myths only, they could hardly have got themselves generally received as sober fact within so short a time after the alleged events, while a multitude of contemporaries were still living to correct the mistake. And the difficulty that these wonderful spiritual parables—which have so imposed on mankind, and changed the course of history—must have been invented for the most part by more or less illiterate Galileans, Mr. Maitland meets by ascribing them rather to learned Alexandrian Jews. But how to reconcile this view with the admitted authenticity of some of St. Paul's Epistles? We know from Pilny, Tacitus, and other heathen writers, that about A.D. 60, Jesus Christ was already adored and revered by His followers as Divine.

Then the Epistle of Clement of Rome, the companion of Paul, found written on the Alexandrian MSS. of the New Testament, presented by the Byzantine patriarch to Charles I, and now, I believe, admitted by all scholars to be genuine, testifies that the same alleged facts as we have related in the Gospels were believed in that early period of the Church's history—a like testimony being borne by the Epistle of Polycarp, the personal friend of St. John, and that of Irenaeus, the friend of Polycarp; while to me it certainly appears that the Divine Humanity of Jesus Christ is as clearly taught by the Syoptic Gospels as by that of St. John, though not so much insisted on, and philosophically expounded.

Why did not Celsus, the great heathen opponent of Christianity, who wrote early in the second century, deny the authenticity of the Gospel narrative, if it was open to him so to do? whereas he cites nearly all the facts related in our four Gospels about Jesus, and a great number of His sayings, as authentic, urging that these facts and words are derived from memoirs written by the disciples of Jesus. Why did not the Gnostic Marcion, or Valentinus, born about the end of the first century, while St. John was still alive, dispute their authenticity? But in Justin Martyr, again, who was born in the year that John died, we have all the same facts (miraculous and otherwise) cited, and the same doctrine concerning Christ deduced from them. He says, moreover, that these facts are derived from the memoirs called Gospels, written by the Apostles, and their companions. He informs us also, that these Gospels had been read systematically in the churches from the beginning. Indeed, there is no trace anywhere of any question at all being raised concerning the authenticity of our New Testament narratives in the earliest ages of the Church—nay, concerning the authenticity of those twenty books called Homologoumena, which constitute what is termed the First Canon. Irenaeus says he had known Polycarp, who was familiar with many persons who "had seen the Lord," and heard the venerable man repeat "all they had told him about His miracles and doctrine." Indeed, "the testimony to our Canon," as Michaelis observes, "is infinitely superior to any thing that ancient literature could present to us in favor even of the most abundantly attested books." A long superintendence of the churches they founded by the Apostles themselves—the jealous care with which the sacred books were preserved, special guardians and readers of them being appointed—seems alone sufficient to account for the unanimity of the agreement concerning them, attested by Celsus, Justin, and other writers of the early part of the second century, as existing in all Christian communities scattered throughout the world.

And to my mind the history of the rise and progress of the Christian Church proves and involves the life, death, and resurrection of Jesus Christ in all essential particulars such as we have them recorded, even as the recent

history of Europe proves the actual occurrence of the French Revolution. For I suppose Mrs. Kingsford can hardly be serious when she assures us that virtually there is no such thing as history! And yet there are grave divergencies in the accounts that have come down to us of the Great Revolution. But do apparent differences in the reports about the day on which Jesus was crucified throw serious doubt upon the fact itself? Surely not. Clarendon relates that the Marquis of Argyll, in Charles II's reign, was condemned to be hanged, and actually hanged the same day. But Burnet states that he was condemned to be beheaded on Saturday, and executed on Monday. Shall we therefore conclude that he was not executed at all? The Embassy of the Jews to Claudian is placed by two contemporary historians, Philo and Josephus, at a different time of the year—did it, therefore, not take place at all?

With respect to my argument from the moral influence of a living example being superior to that of a merely conceived ideal, either Mr. Maitland has misapprehended me, or I have failed to understand his answer. He says that for a sculptor to realize an ideal of beauty in a statue it is not necessary for him to have a perfect model of beauty before him. Now, first, I think that statement open to question. It is plausibly contended that if a sculptor seeks various features of beauty in different models, he runs the risk of putting together an incongruous whole. At any rate, he will certainly seek for a model as perfectly beautiful in every respect as he can find. And among the Greeks I do not doubt that many individuals, beautiful in almost every respect, were to be found. His aesthetic sense, his genius for beauty should also go far to help him in creation.

But Mr. Maitland is certainly wrong when he says that for this new revelation of beauty there was no need of "more beauty than usual in the world"; that uncommon beauty very surely existed. I think, moreover, that the genius for moral beauty, in proportion as it deals with a higher type of excellence, is also a much rarer type of genius. And here it is assumed that there were many such engaged in the imagination of Jesus Christ. Remember it is not a popular ideal of goodness; rather one utterly opposed to the expectation and aspiration of those who at that time were looking for a Messiah. It is, moreover, not the ideal of the Alexandrian Philo (see "Philochristus") nor precisely that of the Stoics, Epicureans, or Essenes. I believe that had the mythologists put together the character of Christ from diverse models of excellence, there could never have resulted the living congruous individuality, which has for so long influenced and, in part at least, transformed society.

But who, then, are these imaginative artists, far greater, because more spiritual than Shakespeare, whose names have been so long and unaccountably withheld from all knowledge? But this touches the possibility of conceiving, and creating in, imagination the character of Jesus. It does not in the least touch my argument from the superior transforming, and stimulating force of a concrete living example over that of an ideal merely conceived in the mind. It is surely unquestionable that noble example—be it Gordon, or the Curé D'Arts, or humbler people than they (say Alice Ayres, or a grace Darling)—fires men to emulation, and strengthens them for virtue far more than discourses, however eloquent, and more than mere solitary aspirations. But it is not equally obvious that the contemplation of physical beauty has a tendency to produce physical beauty in ourselves. Yet that should be so, to warrant Mr. Maitland's negative argument from analogy. If a fairly realized moral idea gives great encouragement to those who are striving for perfection, a supremely realized ideal gives yet more. The ideal having already passed from the region of vague aspiration and imagination to that of actuality and life, we feel that this may happen again, whereas such a possibility is still problematic if it has not done so.

What Mrs. Kingsford, however, so beautifully says of the Eucharistic and universal value of the saints' merit, and of their present quickening influence over men, in virtue of their own attainment, is in exact agreement with what I urged in my own paper concerning Jesus. Prayer, therefore, may be made to the saints, but more especially to the Lord. I only claim Him as the Head and Leader and Representative of the race—as the God-Man—because He, more fully than any other, so clearly known to us through history, has attested His human with that divine consciousness, which is the true and eternal individuality of all.

I do not think we Christians are idolatrous, as is alleged. It is not idolatry to adore the adorable. For God the Father is hidden until manifested in the Son. And while I am not blind to the Divine Word, as spoken in nature, and the rich fullness of all humanity—nay, while admitting that the revelation in Jesus needs to be supplemented by these—yet I do feel that Nature, with her tyrant law of survival, is obscure, and that ordinary men and women are often darkness visible. But in the wise, supremely-loving, just, and self-sacrificing member of our race, in proportion as virtue belongs to him or her, is God most fully revealed, light being radiated from the humblest loving and righteous human heart upon the profoundest mysteries and darkest places of "all this unintelligible world."

Madame de Staél says that history cannot be true because it appeals to the senses. But this objection applies equally to all science. History and science alike appeal through sense to very much higher faculties, without which they can not be understood. If you believe in evolution, how disbelieve history? History reveals the action and reaction of individuals on one another, and personality is the goal of evolution. Though the elements of free-will, and testimony add some uncertainty to the study, yet, for all that, "the proper study of mankind is man." Eternal principles reveal themselves behind the apparent caprice of persons; and it is attempting to jump off our own shadow to fancy that principles may manifest themselves otherwise than to the calm and piercing vision that looks through the ever shifting phantasmagoria of sense to those eternal varieties of which these are "broken lights." We learn more upon the *terra firma* of experience than by bombarading *in vacuo* upon the chimera of metaphysic. That method has been tried in past ages with little promise of success. Whereas some seem to fancy that eternal truth is independent of, and apart from all that appears in time, eternal truth, is indeed, but the perfect intuition of the very same things, which we behold imperfectly under our own native condition of time.

Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor world of its chief Consoler.

THE HOME CIRCLE.

In this column will be published original accounts of spiritual, and psychic phenomena of every kind, which have been observed in the home or the presence of householders, or in the presence of non-professional mediums and sensitive. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mediumship, or for the purpose of inference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring, which, if briefly noted, will be of great interest. Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

A Wonderful Seance Twenty-five Years Ago—Prophecy and Its Fulfillment.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

In your issue of August 15th, Home Circle Department, there appears an article in which the author says:

"I am not sure but most of the so-called spiritual phenomena could be explained on the theory of unconscious mental action."

I would ask the writer if his theory would account for what herein follows? I avail myself, Mr. Editor, of your invitation to subscribers to relate manifestations witnessed in private households in presence of non-professional mediums.

Nearly twenty-five years ago, in the city of Philadelphia, Pa., being a resident and native thereof, fellow student and myself became interested in, and experimented with the subjects of Magnetism, Mesmerism, Psychology and Spiritualism. We soon discovered that the writer of this possessed mediumistic power, principally of the physical kind, and the particular science of which I desire to submit occurred in said city, at a large and fashionable boarding place, on Chestnut St., below Broad, at which my young friend was ensconced.

Our limited investigations had caused much comment among the different boarders; they frequently remarked that unearthly noises emanated from our (his) room when we were together, and especially in the dark, and their curiosity was so great that we were prevailed upon to give an exhibition of our powers. The dining room was proffered us for the entertainment, an evening set apart, when about twenty persons assembled around a massive, old-fashioned walnut dining table, the extra leaves being inserted, making it about fifteen feet in length, and rounded at the ends. The doors opening into the hall were locked and the keys removed. The weather outside was cold and stormy; inside, snug and warm. The lights were turned low and dim, from one of the large quaint chandeliers. Around the table were seated, gentlemen and ladies alternating, with hands spread thereon. Thus much preliminary. I being master of ceremonies and the youngest present, being not eighteen years of age, silence and quiet was enjoined, and should any manifestations occur, I alone would do the talking unless otherwise directed by the invisibles. We sat thus for about fifteen minutes when I noticed a young lady opposite me evince the usual signs of a trance condition, and I felt encouraged, believing I would have aid of a mundane sort to help the supermundane. My young student friend was of English descent and proclivities, very skeptical, as were all of the company at that time, and made light and frivolous remarks whenever opportunity presented.

Directly after a brief duration of profound silence the huge table began to quiver, shake and rock, in a tremulous manner, followed by clear, sweet sounding taps or raps, starting from under my hands, and seemingly traveling around the table, and ending at the opposite medium; this was several times repeated; then the whole top of the table seemed alive with these sounds. There was then a short silence, after which occurred several exceedingly loud raps, in the centre of the table close to where I sat, and one loud report like a sledge-hammer blow, which startled the company. Sundry exclamations came from the ladies, young and elderly, so that many jumped to their feet, and the gentlemen also were considerably "scared." The noises were no novelty to me, so I at once commanded silence, as they had all agreed to obey me imperatively in the affair. So extraordinary had been the occurrences that the company seemed spellbound, and obeyed implicitly. Soon there occurred a noise similar to the fluttering of many small birds coming from a distance, gradually approaching nearer until the sound hovered over, around and amid the chandelier, and its many glass pendants. We all instinctively looked upwards, and there were shadows flitting around the ceiling and through the pendants amid the light. To say the witnesses were frightened, would be a misstatement; but the interest was intense. The circle seemed charmed, fascinated, holding their breath, and immovable. Shortly after this ceased, the silver-toned raps began again, and after making the circuit of the table, collected under my hands. I felt impelled for the first time that evening to question the influence through the alphabetical rap. We were informed that Washington and his soldier companions greeted us, and that the bird-fluttering noises were symbolic. The Republic was endangered; armed rebellion would reign for a time; death and destruction would follow in its wake; the young medium (addressing me by name) would go to the war as a common soldier, raise himself through every grade of rank until he would command a regiment of cavalry, be wounded several times, and be put in a prison pen.

This seemed so very, very strange to me, as I had not heard anything of resorting to arms among my friends or associates, and in fact Lincoln had not yet been nominated. If I remember correctly. But I am digressing. The singular part is to follow. Subsequent to the prediction, the massive table gave an extra forcible jump at one end where sat an elderly gentleman named McT—, a retired merchant, and also the two younger. The trio were completely overturned, the younger considering it fun, but not so with McT. At this juncture I removed the injunction of silence, and desired comments, which I could not restrain for a time.

Attention soon being directed to my lady friend opposite, some thinking her dead, her eyes being glassy with a somnambulic glare (completely entranced); but, in consequence of my coolness and apparent assumption of power, especially after the demonstration already made, they believed me when I told them, "She sleeps and will awaken only at my pleasure." Well, the conversation became animated, the elder Mr. McT. showing rank skepticism and even disbelief in what he had already beheld ocularily, whereupon he remarked in an insinuating manner, "If the influence or noise makers, can tell who will be the next president of the United States, I will believe there is some intelligence outside the young people's trickery. We all resumed our position with hands

upon the table. The raps informed us that the medium alone should question them, thus rebuking McT. I then suggested, impressively I supposed, that the names of the different candidates be written on small pieces of paper and rolled into ball shape and put upon the table, and that I would select the proposed name. I was then blindfolded. After the *modus operandi* was completed my hand made a dash at the paper balls, seizing one, when the aforesaid skeptic grasped my hand, remarking, or rather hissing the words, "If your spirits or devils can tell us who the next president will be, they can tell whose name is in the paper before it is opened." The five raps followed, and before the paper was taken from my hand for examination, the rappings said: "God reigns above. Yes! Abraham Lincoln will be your next executive. Emancipation of slavery will follow during the war; surrender of the enemy; rebellion crushed and the South whipped and peace follow."

I tore the bandage from my eyes, and passed the paper ball to McT. He opened it and read the name, Abraham Lincoln, adding, "I don't believe it. It is the work of the devil."

In after years I learned he was an Englishman and a secessionist of note.

In closing I may add that as young as I was I did enlist in July 1861, and all that was there and then predicted, and more than I have given, did come to pass. I have since witnessed many strange occurrences, verifying the philosophy of spirit communication, and can conscientiously say, "it is not that I believe," but I know there is truth; but it takes time, patient and careful analytical investigation, to sift the chaff from the wheat. In gleanings the philosophy, the harvest will repay the reaper.

Spiritual Phenomena.

HERMAN SNOW IN CHRISTIAN REGISTER.

In a number of the *Christian Register* I find a communication signed "A. C. G." which, as it is directed mainly to me personally, seems to require some kind of a response on my part. But to attempt to meet in detail all the points of inquiry advanced would be making unreasonable demands upon your space. A condensation, therefore, of my own thoughts in the directions indicated is all that it will do for me to attempt under existing conditions. If, in this way, I may be able to incite A. C. G. and others whose attitude toward Spiritualism is similar to a somewhat more earnest and thorough investigation, it is all I ought reasonably to expect.

First, in regard to the material phenomena: it is a mistake when it is asserted or implied that the more important or reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their own control, some close limitations have thus been produced. But is it not likewise true that nearly everything of especial importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: a new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is generally held beneath a table, one end by a hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty being kept in full sight upon the top of the table. Under these conditions, communications are rapidly and audibly written upon the folded slates, often in the handwriting and over the signature of some clearly recognized friend, now of the Spiritual world. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houdin of France, Samuel Ballachini, court conjurer at Berlin, and Hermann, the prestidigitator of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Congress for 1881, during quite a full and fair consideration of the subject of Spiritualism, it was stated by Canon Wilberforce concerning Maskelyne and Coke, two noted slate-hand exhibitors, that "they have been more than once publicly offered £1,000, if they would, under the same conditions, imitate the most ordinary spiritual phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched

thus much in regard to the class of genuine and reliable phenomena which it is impossible to imitate so as to mislead any one of ordinary sense and perception. There are, however, certain exhibitions accepted by many as genuine spirit manifestations, the essential conditions of which are carefully arranged cabinets and darkened rooms, of which I have only to say that to me they seem utterly unworthy of the serious attention of intelligent and earnest investigators. They are, largely, plausibly arranged traps to catch the dollars of credulous wonder-seekers, and should be severely let alone or resolutely exposed by all who are seeking for the advancement of Spiritualism in its higher phases.

To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious Beyond. And, for such a purpose, the tiniest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument.

The phenomenal phases of Spiritualism, then, I regard as of decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: first, are the material sounds and movements caused by persons still in the body? If not, they must be referred by the skeptical mind to some subtle action in nature not yet recognized and understood. And, perhaps, it might do them to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty—the mysterious forces convey in the most decisive manner the manifestations of mind, and are often strikingly characteristic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far the most difficult step in our investigation; for, as your correspondent suggests, the study of mental action in all its mysterious ways is

as yet but imperfectly understood, even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence: that intelligent connected sentences, like the messages referred to, necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capacity, or any subtle action of Nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some individual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary, conclusion must be that they come from some invisible presence. In many cases, this may be a difficult point to decide; but, in my own, the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium,—a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think that I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favorable and diligently improved opportunity, I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advanced—certainly not wholly without rational support—that amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost an evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limits assigned me. I will, however, briefly add that the claims of Spiritualism cannot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful character. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends who have confidence in each other. By persevering effort of this kind, in a large proportion of cases, a mediumistic opening will eventually be accomplished, through which satisfactory proofs may be had of the truths involved. To all who may feel inclined to make a trial of this home mode of investigation, let me say, send to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle Street, Chicago, Ill., for a ten-cent pamphlet entitled "Spiritualism at the Church Congress, with Advice and Information for Inquirers"; and the needed preliminary help will be secured. My own post-office address is simply "Boston, Mass."

Inveterate Sciolism.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

Your correspondent, Dr. Adam Miller, in reply to my remarks on Science and Sciolism, does not attempt to refute my explanations of his errors as to the development of heat and cold in the atmosphere, and therefore leaves nothing for discussion, but appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language.

There should be no personal feeling in the matter. I have no unfriendly sentiment toward him, and give him full credit for showing the crude and contradictory hypotheses of scientists, while I regret that he should have advanced greater absurdities himself in contradiction to the well known principles of science, about which there is neither doubt nor discussion among the well informed.

When Dr. M. represents me as assaulting or denouncing him for doing what I really approved (criticising wild hypotheses), he indulges in very gross misrepresentation, which I would say was intentional, if it were not for the fact that his whole treatment of the subject is so confused and illogical that I could not hold him to a strict accountability for any looseness of assertion.

Owing to this cloudy condition of his mind he refers to Professors Crookes and Henry as agreeing with him in admitting the refracting power of the atmosphere, and Dr. Buchanan as standing on the other side of the question with "low flings and sneers." This is quite amusing, for I was not aware that any intelligent person had denied the refracting power of the atmosphere. It is quite evident that Dr. M.'

mon sense, but will rather be the ally of progressive science, and of men who, like Prof. Denton, are at the same time profoundly scientific and in advance of the age.

JOS. RODES BUCHANAN.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

LAST WORDS.

"Dear hearts whose love has been so sweet to know,
That I am looking backward as I go;
Am lingering while I haste, and in this rain
Of tears of joy am mingling tears of pain.—
Do not adorn with costly shrub, or tree,
Or flower, the little grave that shelters me.
Let the wild, wind-sown seeds grow up unharmed,
And back and forth all summer, unalarmed.
Let all the tiny, busy creatures creep;
Let the sweet grass its last year's tangles keep;
And when, remembering me, you come some day
And stand there, speak no praise, but only say,
'How she loved us! It was for that she was so dear?'

These are the only words that I shall smile to hear." —Helen Hunt Jackson.

The above lines may be taken as the will and testament of the beloved poet whose mortal part has so lately been laid away upon the shores of the Pacific. The most melodious pen which America has yet produced from among her daughters is at rest, and who is worthy to take it up again? For that we mourn, but for her we rejoice and give thanks that she has lived as an inspiration and prophesy.

Helen Fliske, daughter of Prof. Fliske of Amherst College, was born nearly sixty years ago. Until the age of thirty-five, none dreamed of her remarkable talents. At that time her first husband, an army officer, was accidentally killed, and her two boys were taken away, one after the other. So,

"She learned in suffering what she taught in song," as her powers unfolded under the stress of bitter anguish. With such examples before us, why should we ever question the uses of suffering? If there is any thing within us worth the calling into activity, be sure we shall be tried, and in the sorest point! If we are not equal to our fate, then may pitying angels take us hence!

Mrs. Hunt's first writings were for the *Independent*, but her rare gifts were soon exercised for various publications. She wrote stories, essays, poems, and finally books. "Her Bits of Travel" was quickly followed by a volume of verse, which has brought balm to many a sorely wounded heart. Our readers will remember choice extracts which have appeared at the head of this column, from time to time, which have seemed like a voice speaking to their inmost souls. Perhaps many of them do not know that the stories of Saxe Holme were also from her prolific brain, she choosing, at times, to veil herself under that *nom de plume*. But they will not need to be reminded of her later works.

In 1876, Mrs. Hunt married Wm. S. Jackson and went to live with him in Colorado Springs. While there she became interested in the Indians, and her powerful pen framed a terrible indictment of our Indian policy, under the title of "A Century of Dishonor." It so appealed to the good sense of President Arthur that he appointed her special Indian Commissioner.

From the hour in which she learned of the wrongs of which the redmen were subject, she felt that it was her life-work to help redress them. The feminine nature asserted its ethical leadership in a way which will not soon be forgotten. In a private letter to a friend, she said, not long since:

"I feel that my work is done, and I am heartily, honestly and cheerfully ready to go. In fact, I am glad to go. You have never fully realized how, for the last four years, my whole heart has been full of the Indian cause—how I have felt, as the Quakers say, 'a concern' to work for it. My 'Century of Dishonor' and 'Ramona,' are the only things I have done of which I am glad now. The rest is of no moment. They will live, and they will bear fruit."

The rest are of moment, for they are of marvelous value as literary efforts.

In spite of her bigoted orthodoxy, of her early training, Mrs. Jackson became liberal, affiliating with the Emerson school of thinkers. She has been well likened to Wendell Phillips. His peer in the power of artistic expression, she was his superior in religious feeling. Nor did he surpass her in devotion to a proscribed and outlawed race. A genius in the poetic gift, that was subordinated to the work of the reformer. "Ramona" stands as the greatest work in that line since "Uncle Tom's Cabin," and the name of its author will remain precious wherever literary ability and moral heroism are loved and honored.

QUESTIONS ANSWERED.

Some time since a young minister addressed several questions concerning the training of girls, to Gail Hamilton. The answer of that spily spinster is too long to give in full. Here are some extracts:

"To the second question, 'Are our young women receiving adequate training in the home for the duties of married life?'—undeniably, no. We, their elders and trainers, are so very faulty that it is hardly possible we can give them faultless training; but I can vouch for this: it is as good as the young men are getting. There is, therefore, no need of setting your shoulder with any super-abounding strain to the woman's wheel. The young men and the young women are reared by the same parents in the same homes. To every start in 'married life' a man is as indispensable as a woman. The duties of married life require exactly the same qualities that the duties of unmarried life require—generosity, truth, charity, patience, consideration, compromise, fidelity, large-heartedness. In married and unmarried life alike, the highest happiness and the highest blessedness require that you should often yield your own whim, taste, ease, pleasure, to the pleasure of another. It requires often the still harder duty of maintaining your own stand in opposition to the wish of another, and it requires the wisdom of high Heaven to know certainly when to do the one and when to do the other. But there is no call to make a line of separation between the duty of sons and of daughters. The same principles apply to both. The application each must make for himself. They march to fate abreast...."

"6. Is personal attention to the affairs of the home (housework) beneath the dignity of an accomplished young woman?"

"That again depends upon the meaning of words and the circumstances of women. What do you mean by 'personal attention'? What do you mean by 'dignity'? It is undignified for an accomplished young woman to scrub the kitchen floor if she or her family are able to hire it done by a woman who has no other accomplishment. It is dignified for the most accomplished woman to secure the scrubbing of her floor. It would have been far more

dignified for Mrs. Carlyle to let her grates grow gray and rusty, and keep her fingers white and her face bright, than it was to blacken her hands, sour her temper, break her heart over polishing them. I hope the day will come when no hard manual labor will fall upon any woman whatever, but when all women will for all humanity's sake lead an easy material life to the soul's sustenance. Until that day comes many women must give not only personal attention but muscular exertion to housework. Then it is dignified. I wish my young female Hercules man for house-cleaning, some poorer man for cutting down her bed posts, while she gave her splendid strength, her great ability, her gracious soul to ransoming men enslaved by appetite, to enlightening women chained down to darkness; but since it is of God that she is poor, it is God working in her to will and to do in the station where He has placed her. Not the result of work but the quality of work is our business.

"It is dignified to give as much personal attention to housework as is needful to the welfare of home. It is not dignified to do more.....

"What are the prime factors of a womanly character?" "1. Imagination—to enable her to put herself instantly into another's place. 2. Sympathy, which constrains her to make that other happy. This constitutes the art and the fact of being agreeable, which is a first duty of woman. 3. Intellectual activity, so much swifter than man's as to be almost different in kind and to be called by another name—instinct. 4. Some subtle moral superiority which gives her a special taste for and power over humanity, involving a special distaste for and weakness in material things. From this it follows that woman is the natural umpire of society, the ideal standard of man. Her purity should, therefore, be not only spotless but commanding. She ought not only to be high-minded, but to exact high-mindedness. It is not enough that she be not degraded by society. She ought to exalt society. Men are necessarily selfish in business. It is woman's business to enoble selfishness, so that business itself shall become the skillful servant of humanity."

Outwitting the Ghost.

But, if primitive man knew how to bully, he also knew how to outwit the ghost. For example, a ghost can only find his way back to the house by the way by which he left it. This little weakness did not escape the vigilance of our ancestors, and they took their measures accordingly. The coffin was carried out of the house, not by the door, but by a hole made for the purpose in the wall, and this hole was carefully stopped up as soon as the body had been passed through it; so that, when the ghost strolled quietly back from the grave, he found to his surprise that there was no thoroughfare. The credit of this ingenious device is shared equally by Greenlanders, Hottentots, Bechuanas, Samoeds, Ojibways, Algonquins, Laosians, Hindoos, Tibetans, Siamese, Chinese and Feejeeans.

These special openings, or "doors of the dead," are still to be seen in a village near Amsterdam, and they were common in some towns of central Italy, as Perugia and Assisi. A trace of the same custom survives in Thuringen, where it was thought that the ghost of a man who has been hanged will return to the house if the body be not taken out by a window instead of the door.

The Slavonian, not content with carrying the dead man out by a special opening, endeavor to make assurance doubly sure by hurrying him three times round the house at full speed—a proceeding well calculated to bewilder the poor soul in the coffin.

The Araucanians adopt the plan of strewing ashes behind the coffin as it is being borne to the grave, in order that the ghost may not be able to find his way back.

The very general practice of closing the eyes of the dead appears to have originated with a similar object; it was a mode of blinding the dead, that he might not see the way by which he was carried to his last home. —From "The Primitive Ghost and His Relations," by JAMES G. FRAZER, in Popular Science Monthly for September.

A God of the Philistines.

An interesting archaeological discovery is reported from Palestine. An Arab, who was quarrying stone the other day, at a place about four and a half miles from Gaza, unearthed a marble figure supposed to be a colossal god of the Philistines. The dimensions of the figure are as follows: Three feet from the top of its head to the end of its beard; twenty-seven inches from ear to ear; thirteen and one-half inches from top of forehead to mouth; fifty-four inches from shoulder to shoulder; eighty-one inches from crown of head to waist, and fifty-four inches the total circumference of the neck. The total height of the figure is fifteen feet. The hair hangs in long ringlets down the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, where the hand is hidden by the drapery of a cloth covering the shoulder. There is no inscription on the figure or on the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in the sand upon the top of a hill near the sea. It had evidently been removed from its original position, which is unknown. Its estimated weight is twelve thousand pounds. The pasha of Jerusalem has ordered a guard to watch this ancient relic of ancient art, and to prevent any injury to it by the fanatics of Gaza.

The bill of the undertaker who buried Gen. Grant will be \$30,000.

Partial List of Magazines for September.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Relations of Railway Managers and Employes, is an interesting branch of the great labor question, and presents many of its problems in a light favorable for critical study. The Present Aspect of Medical Education, gives much information upon the subject. The Insect Fertilization of Flowers is an interesting and finely illustrated article by the German botanist Behrens. Prof. E. D. Cope treats of the Origin of Man and the other Vertebrates. Dr. May Putnam-Jacobi concludes her essay An Experiment in Primary Education. The Fauna of the Sea-shore; Dr. Brebni's Siberia and the Exiles; How Spelling damages the Mind; and the Earth's Atmosphere is a brilliant and striking performance. Dr. Ray Lankester makes report on The Recent Progress in Biology; J. G. Frazer expounds The Primitive Ghost and his relations, and Mascot contributes an article on The Physiology of Colors. A sketch and portrait are given of the African explorer, Dr. Gustav Nachtigal.

"6. Is personal attention to the affairs of the home (housework) beneath the dignity of an accomplished young woman?"

"That again depends upon the meaning of words and the circumstances of women. What do you mean by 'personal attention'? What do you mean by 'dignity'? It is undignified for an accomplished young woman to scrub the kitchen floor if she or her family are able to hire it done by a woman who has no other accomplishment. It is dignified for the most accomplished woman to secure the scrubbing of her floor. It would have been far more

THE ECLECTIC. (E. R. Pelton, New York.) This issue contains the following interesting table of contents: Mind and Motion; Roman Life and Character, by T. Marion Crawford; Footprints; London; Tongues in Trees; A Chinese Ascot; A Swain of Arcady, by Rev. Dr. Augustus Jessopp; The English Aristophanes; The Work of Victor Hugo, by Alexander Charles Swinburne; The Afghans are the Lost Ten Tribes, by His Highness Abdur Rahman Khan, Amir of Afghanistan; A Brother of the Misericordia; What is Public Opinion? Pride, by the Cardinal Archbishop of Westminster; To Within a Mile of Kartoum; The Earl of Beaconsfield; The Primitive Ghost and His Relations; Becket, and the usual variety of foreign literary notes and miscellany.

ST. NICHOLAS. (The Century Co., New York.) The Battle of the Third Cousins is a fanciful tale, and one of the most attractive of the Sept. ST. Nicholas. A Great Financial Scheme is a funny story with a moral. Spiders of the Sea is an interesting paper about crabs. Poems and verses abound, and some of them are very dainty. The Serials are satisfactory. Schubert is the subject of the From Bach to Wagner paper. The illustrations are especially noteworthy this month, including two full-page engravings.

THE NEW CHURCH INDEPENDENT. (Weller & Son, Chicago.) Contents for August: Simply to Thy Cross I Cling; Double Consciousness; Thoughts in the Noonday; Letters on Spiritual Subjects; Who are our Spiritual Enemies? Early Religious Training of Children, and Correspondence.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) In the current number there is unusual variety. The Serials, Short Stories and Poems are good.

JOURNAL OF THE AMERICAN AKADEMIK. (Alexander Wilder, M. D., Newark, N. J.) April and May numbers are at hand with a readable contents.

BABYLON. (D. Lothrop & Co., Boston.) The short stories and illustrations will, as usual, please the youngest readers.

Artists and lovers of art find encouragement in the growing development of public taste in this country. Leading artists are content to acquire distinction as illustrators and designers, and few publications of books are barren of illustrative decoration. W. H. Gibson, whose delicate work is so familiar to us all, is equally successful in his interpretation of nature in color or in black and white. Exquisite winter scenes from his brush are among Prang's forthcoming publications. Tender in treatment and faithful in sentiment, they are as valuable as studies for amateurs as for their legitimate intention as gift cards.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

BY-WAYS AND BIRD NOTES. By Maurice Thompson. Price, cloth bound, 75 cents. New York: John B. Alden.

This neatly bound volume is made up of papers, the most of which have appeared in magazine form, and will meet with much favor, as the author is well known as a ready and accurate writer.

New Books Received.

THE SPIRIT OF THE NEW TESTAMENT: or the Revelation of the Mission of Christ. By A. Woman. Boston: Cupples, Upham & Co.; Chicago: Jansen, McClurg & Co. Price, \$1.25.

THE HUNTER'S HANDBOOK. Containing a description of all articles required in Camp, with Hints on Provisions and Stores, and Receipts for Camp Cooking. By "An Old Hunter." Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents.

THE READING CLUB. No. 11. By George M. Baker. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, 15 cents.

GERMAN SIMPLIFIED. Nos. 9 and 10. By August Knoblauch. New York: A. Knoblauch.

Following the group of Garrison papers in the August Century, the September number will contain an account of the persecution of Prudence Crandall in 1833, for endeavoring to establish a school for "young ladies and misses of color." The article is called "Connecticut in the Middle Ages."

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL, Saturday, September 5, 1885.

Will Spirit Manifestations Last?

This question has often been asked us, and these words may serve as answer, so far as we can give it, to one and all of our anxious inquirers. Spirit manifestations have ever been, and ever will be so long as the world and its human life endures. Dim and faint has been the recognition of their reality, but that recognition has gained greatly in the past forty years, and is to gain in coming ages with the finer development of man's spiritual faculties, and the clearer comprehension of his wide reaching inner life and infinite relations.

"Man faces two worlds at once" has been well said, and the Spirit-world teems with life human yet angelic, and more vital and strong than here. History is called sacred' or profane by religionists of the old school, as though all human experience outside of churches and bibles was evil continually, but the toll of pagan fathers and the tender care of pagan mothers, the spirit of love that sanctifies common life, is sacred, and to talk of profane history is to degrade and belittle man.

From Egypt and Judea, from India and China, from pagan Rome and Greece, from all lands and ages come the wondrous stories of spirit manifestations, now understood as natural and not miraculous. Myth and marvel magnify the facts no doubt, but myth starts from fact and marvel is a haze with light behind it. The myths are dying but the facts are growing more real; the mists roll away but the light grows more steady and clear.

Souls enshrouded in mortal bodies have always caught some heavenly radiance from souls with immortal bodies in the life beyond. Communion and manifestation must be unless the being of man is changed and his inner life blotted out. They are inevitable in the nature of things, and therefore they have been, they are, and they are to be. But the progress of man is not uniform. What rhythmic laws govern his course we know not. The ebb and flow of the great tide of life is too vast for us to see. Dark ages and epochs of light have been like the dead winter and the awakening spring, but we know that the thought and life of man gains in wealth and breadth.

With spirit manifestations there have been, and may again be, seasons of quiet and of activity, but they never wholly cease, and they grow with our growth and strengthen with our spiritual strength. Doubtless the people in the life beyond, once our friends and co-workers here, have their seasons of special efforts to reach us and to stir and uplift our souls. Such a season has been the last forty years, and it lasts still. How long it shall last depends partly on us. If we "grieve the spirits" by indifference, by "the pride of science," by flippant trifling, or by blind credulity or skepticism, they may turn away and wait for a season. If we give them earnest welcome, with rational trust and reverent gladness, they will draw near for a longer season and the world will be the better for it.

The Andes and Himalayas still stand and endure; we do not question their solid permanence. Ocean tides rise and fall and we never fear their failure. The soul of man is to outlive mountains and oceans, and spiritual laws endure forever; therefore, spirit manifestations will not fail.

Balks of timber, artistically hollowed out, nicely packed with tobacco and cigars and neatly closed at the ends, are the latest thing out in England for smuggling purposes. One of these plugged balks recently struck a quay, was split open, and inconsequently gave away the secret of its inmost being. A still hunt for balks of timber is now the favorite pastime of English customs officers.

"A HUMAN SOUL EXISTS."

"A Nebraska Man Claims that He Can Show It Scientifically."

"He Asserts that Nature's Secret Has Been Laid Bare and Tells How It Was Done."

"A human soul exists." That is true. "A Nebraska man claims that he can show it scientifically." There are thousands of Spiritualists who know from a scientific standpoint that man has an immortal soul. "He asserts that nature's secrets have been laid bare, and tells how it was done." That man has a spirit that survives the death of the mortal body, is no longer a secret of nature, having been widely known since the first raps at Hydesville, N. Y. The above caption appeared at the head of an article in the Chicago Tribune, received from Lincoln, Neb., Aug. 26th. We reproduce the article as a matter of curiosity to our readers, knowing that the average mortal relishes an occasional ingenious narration, even if it has no foundation in fact, providing the one who weaves his narrative keeps within the domain of a field fully explored by Spiritualists, but not in the manner stated by the Nebraska man, who, in endeavoring to relate a plausible story, may have stated certain things that may possibly be eventually realized by the world. As the story goes, the remarkable discovery made by this man at Lincoln, Neb., is of such an astounding nature that the Tribune correspondent hesitated to give the circumstance to the public on account of being barred at present from giving names, although there is no good reason why it should not be done. However, the gentleman who has made the discovery requests it. This disclosure consists in proving beyond the possibility of a doubt, so the writer says, the existence of the human soul, laying bare the greatest secret of Nature, and proving the doctrine of eternal faith, "that the soul of man doth live," the disclosures and proofs of which will shortly startle and astonish the entire world. For the sake of convenience, the gentleman alluded to will be called Mr. Holland, a man of small stature, a mild eye, and thoughtful countenance, a devout Christian, possessing a peculiar belief that the soul of a man is the counterpart of the body itself; and in this theory of the dual man he sought the key of life and death. He reasoned that within this body of bone and sinew was yet another body existing in vapor form which death alone should free, and that by a simple microscopic device the dull sight of human eyes might penetrate the minutest particles of the air we breathe, and see the soul take form and flight to the boundaries of another world.

His attention was first attracted to this, he says, by a man lying upon a sofa suffering with a pain in his foot, and yet there was no foot there to suffer, the leg having been amputated nearly to the hip. For years, says Mr. Holland, this incident ran through his mind, until at last he resolved upon an experiment. He procured the most powerful lenses he could find and completed an invention of his own, and when he had his light arranged perfectly, so he could examine the microbes of the air, he called upon a friend who had lost his arm and explained that he wanted him to put his imaginary hand where he directed. He laughingly accompanied him to his rooms and did as he desired. The moment Mr. H. adjusted the glass, a world of revelation broke upon him. The dual hand lay beneath his glass! He asked him, the one with whom he was experimenting, to make letters with his imaginary finger. He did so, and to his wonder and astonishment, Mr. Holland spelled out the sentences that he wrote. "That was conclusive evidence to me," says Mr. Holland, "and you know the rest."

WATCHES FOR A SOUL.

The second experiment was one of the greatest difficulty—that of watching the soul itself take flight. The friends of dying men would not allow experiments, and, indeed, it would have been a delicate matter to ask it. Hospitals afforded opportunities, but physicians and attendants had no faith in the experiments of the quiet gentleman; whom they alluded to as "crank," so for nearly a year he was waiting and watching for a man ready to die.

The opportunity came at last; a consumptive wanderer from the East sought relief in the Western air. He fell penitent, and was about to be taken by the authorities to the county poorhouse, when Mr. Holland interposed and had him taken to his own home, to nurse and watch him die. Through many long hours of the night, Mr. Holland sat by the bedside of his charge, fanning the spark of life lest it should go out in the night, when all efforts at the experiment would be lost, and leaving orders by day with his wife to call him the moment the patient seemed to be sinking.

The fated moment came about ten o'clock A. M. Stretched upon a low bedstead, with the death-rattle sounding in his throat, lay a young man of perhaps twenty-three years of age. Mr. Holland quietly motioned the correspondent to a seat and continued watching the features of the dying man with silent interest. Presently he arose and adjusted the curtains of the window so that a flood of light fell alant the dying man. He wheeled from the corner of the room what looked like a photographer's camera, arranged the lenses to a focus, and then produced a large lens of some twelve inches in diameter, and placed it in grooves made to fit behind the apparatus. The back part was then covered with a black cloth so as to obscure the light, and from time to time as the breathing of the man grew heavier, Mr. Holland made inspections of the instrument.

Balks of timber, artistically hollowed out, nicely packed with tobacco and cigars and neatly closed at the ends, are the latest thing out in England for smuggling purposes. One of these plugged balks recently struck a quay, was split open, and inconsequently gave away the secret of its inmost being. A still hunt for balks of timber is now the favorite pastime of English customs officers.

A TICKET TO THE CELESTIAL CITY.

At precisely 11:30 o'clock a sudden tremor passed through the body and he had ceased to breathe. Mr. Holland arose from the bedside and said in a whisper: "Now is the time!" Together Mr. Holland and the correspondent passed their heads under the black cloth and bent their eyes intently upon the glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass.

Then as the vapor gathers into clouds, so an object appeared to be forming a foot above the body upon the bed. Particle seemed to seek particle, as by some molecular attraction, until an object was clearly distinguishable. It seemed the vapory form of a man rapidly assuming a more perfect shape, pure and colorless as the most delicate crystal. There was a moment of awful stillness, and a feeling came over the Tribune correspondent which he can never describe. They bent their eyes intently on the glass until, particle by particle, the shapely form of a man had formed and lay floating a foot above, moored to the body by a slender cord of its own formation. The face took the shape of the dead man, but was beautiful in expression; the eyes were closed and the new-formed being seemed as if it were asleep.

THE SILVER CORD BROKEN.

Presently the cord that held it to the clay parted and a gentle tremor passed through the beautiful form—beautiful, indeed, for every limb was of the most perfect mold, such as earth has never beheld. The eyes of the spirit opened and a ray of intelligence and unspeakable joy passed over its face. It arose in a standing position and cast one sorrowful look at the tenantless clay, that lay so still.

The Tribune correspondent then stepped from behind the darkened apparatus and looked toward the spot where he knew the form was standing, but he beheld nothing. The earth reeled beneath him, he cried aloud and fell fainting to the floor. When he again became conscious, Mr. Holland was bending over him, his face was of an ashen paleness. "I mistook your strength," he said, "perhaps I should not have called you here. We have seen natural causes and effects. Death is but the beginning of life. Be careful, though, to whom you tell the story of this day; the world is incredulous, and to that is mainly due its ignorance."

The above is a highly ingenious and fascinating story, written by one who is undoubtedly acquainted with the spiritual philosophy, and while it is true that there is still a spirit hand when the mortal hand has been amputated, and a spirit body that rises from the mortal body when dead, the above narrative, though pleasing to read, is undoubtedly a hoax, and the most fascinating one that has appeared in print for years.

"Shadows."

There are "Shadows" in the *Banner of Light*, doubtless thrown in to contrast with the brilliancy of its shining folds. Such a shadowy space can be found on the sheet flung out August 15th, the darker portions of which grow dull and dim after this fashion: "It is not the honesty and purity of the medium, as M. A. (Oxon.) says, that is requisite to insure truthful communications from the Spirit-world. Mediumship is one thing, morality quite another and distinct, as much as poetic genius, or genius in any form, is from morals."

While mediumship is doubtless a peculiar capacity largely dependent on physical temperament, and not always connected with high morals, it is both a mental and a moral absurdity to say that a vile knave can be relied on for "truthful communications from the Spirit-world" or from any world. Suppose "Shadows" had materialized a gold mine far off among the foot hills of the Rocky Mountains, and wished to send a man down to Boston to report its riches. There are plenty of clear-headed knaves fully capable of telling the solid facts about veins and nuggets. Would he send one of them, or a man of "honesty and purity" such as would "insure" a truthful statement? If he sent a sharp knave the gullible Bostonians, after being bitten by relying on his stories, would begin to say that "Shadows" was a knave himself. This ruling out of morals, as of little or no moment in mediumship, is mischievous and demoralizing. It degrades and sullies all true mediumship, and every honest medium may well protest against it, while the miserable creatures who make high claims, and may have some real gifts hard to distinguish from their fraud and falsehood, will surely rejoice and take refuge under these grateful and protecting "Shadows."

The Orion Lake Meeting, from Thursday, September 10th, to Sunday night, the 13th, we are told, is on an island with its grove for fine weather, and a large hall in case of storm. At the village near by is the railroad depot, and hotels and private houses are ready to give good board, so that all are sure of comfort, whether they camp on the island or not. This District Association Meeting in Eastern Michigan has been well attended and valuable in past years, as our reports show, and doubtless will keep up its standard of interest and spiritual instruction.

Jonathan M. Roberts Arrested.

(Special Telegram to the Journal)

BROOKLYN, N. Y., Aug. 29.—Jonathan M. Roberts arrested on King's County grand jury indictment. THOMAS S. TICE.

Twenty-eight States have adopted laws restricting the practice of medicine to educated persons.

deeds count with the Lord from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City.

What have you done to-day? Have you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts laden with an incense that renders some one cheerful and happy? If so, you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching nearer the final end.

Alas! there are Bibles many; there are thousands of churches; there are hundreds of ministers who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits to a ride by the Golden Route to the Celestial City, can not be gained by preaching. Something more beautiful—more grand—more soul-elevating, is required. There are sermons in running brooks; in the singing of birds; in the unfolding of a bud into a beautiful blossom and its final development into lucious fruit; but above all there is a grand potential sermon in a kind word to some poor mortal, supplemented by substantial aid.

We knew old Aunt Martha well. She was ignorant; she was uncoifed; she was coarse in form and ungainly in her general make-up; yet there beamed from her eyes and glistened from her features a grandeur of that was truly sublime. She never prayed; she never sang psalms; she never attended prayer meetings; she never tried to understand the word of God. One day a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest house. In vain, for a while, the officials tried to secure some one to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor suffering man in dire distress? No! Could a church member be found who would care for this suffering man? No! Finally Aunt Martha, as she was called, stepped forward and volunteered to nurse the sick stranger.

She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendancy, her eyes seemed radiant with the impulses of an angel, and her coarse features in the light of that sufferer were beautiful! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaintive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make her last moments on earth comfortable and happy. What grander scene than that! Talk of bravery on the battle-field—the heroism of Aunt Martha was nobler and more angelic! And when she one dark dismal night calmly administered to his last moments and closed his eyes in death, her grandeur of soul surpassed the loftiest imagination of the children of earth. The ascended spirit of the one she had nursed was there; angels were there; kind guardians were there, and for aught we know Jesus himself might have been there.

What a glorious triumph for that old woman, as she changed her clothing and returned to her humble home! Did the church get up a reception for her? No! Did ministers flock to her side to congratulate her? No! They were afraid that there was a taint of the disease left on her person.

But there are angels who look into the hearts of men and women. They don't gaze therein for a while; they don't look therein to see if they have said their prayers; they don't examine one's heart to see if the sacrament has been performed; they don't peer into the record, to see if each one has been baptized; they don't look there to see if praise to God has been regularly indulged in! They only examine the deeds of each one! They surveyed that old woman! They looked into her soul, and it was beautiful; there was a garden there full of flowers, on which were written, GOODNESS! And what did they do when this noble-hearted soul was taken sick, died and buried in a pauper's graveyard? Why, they gave her a through ticket to the Celestial City. If you want a ticket to that City, be good and do good. If you are a father, be kind and loving to your wife and children; speak kind words only. Make each one around you feel happier and better, and by so doing, you, too, will approach nearer and nearer the Celestial City, and, perhaps, even while on earth you may be able to catch a glimpse of angels and hear the melodious music that emanates from heavenly harps. Remember, then, will you, please, that there are innumerable stations on the Golden Route to the Celestial City! Ministers of the Gospel don't generally have a through ticket; church members are often tumbling off at the first station with instruction how to reform their perverse, selfish nature. The millionaire may not be able to reach the second depot in a hundred years, and the proud and exacting have got a divine lesson to learn before they can even catch a glimpse of the radiant features of old AUNT MARTHA.

It was a centre shot and a hard hit when the New York woman suffragists called attention to the mockery of making a statue of liberty in the form of a woman to be placed at the portals of a State where women are disfranchised.—Philadelphia Ledger.

The Wisconsin State Association of Spiritualists will hold its annual meeting in Spiritualist Hall, at Omro, Wis., on Sept. 11th, 12th and 13th, 1885. Wm. M. Lockwood is President and Dr. J. C. Phillips Secretary.

GENERAL ITEMS.

Col. Bundy and wife are now sojourning at Montpelier, Vt.

Good reports come from those who have had sittings with Mrs. O. A. Bishop at 79 S. Peoria Street.

The New Era, published at Grand Rapids, Mich., is doing an excellent work for Spiritualism in that State. It should be sustained.

John Slaughter, 800 Market Street, Chattanooga, Tenn., desires that any one who has seen or heard of Mrs. Elizabeth S. Silverton, since June 28th, to communicate the same to him.

The Coroner's jury which has been investigating the facts in connection with the death of ex-Mayor Walkup at Emporia, Kas., have returned a verdict to the effect that the deceased was poisoned with arsenic by his wife.

Dr. J. K. Bailey has spent July and August at home, confining his work to healing circles. He again takes up his itinerant work in the field of lecturing and healing with September. He lectured at Scranton, Pa., (his home address, box 123) on the 30th ult.

Dr. T. Ormsbee writes as follows of Mrs. A. L. Lull, who has been employed very acceptably for some time at Topeka, Kansas: "Mrs. Lull is a splendid speaker. It would do you good to hear her. She speaks from subjects given by the audience, and at the close gives platform tests, and some of them are clearly beyond human power. Her controls are no ordinary ones. They are heightened as well as able. She is very modest in her requirements I am told. I think she ought to have a nice quiet home, and feel assured of pay enough to support her. She can be addressed at 725 Mississippi Street, Lawrence, Kansas."

Joy N. Blanchard, whose letter was delayed, writes as follows from Delphos, Kansas, under date of August 17th: "Our Spiritualist camp meeting begins this week Friday. From notices received I judge that we are to have the largest and most successful meeting ever held in Kansas. The angel-world is working to bring together elements that can harmonize, and which can be used to make this a Spiritualist meeting—one that will prove instructive and promote the interests of our glorious cause, instead of being mixed up with the teachings of free lovers, materialists and cranks, like some other camps."

They appear to have a matter-of-fact method of dissipating religious superstition in Italy nowadays. The peasants of Corano declared they saw the Madonna appear from a bush growing in a place where, in the last century, a statue of her had been destroyed. The place was soon crowded with pilgrims, several of whom, owing to the heat and to religious excitement, gave such signs of mental disorder that they had to be placed under restraint in the asylum. The Syndic promptly had the bush dug up. Thirty thousand people were present.

H. E. Robinson, of San Francisco, Cal., writes: "Mrs. Watson reached here Aug. 16th, in good health and spirit, and joyous in the thought that her flock were anxiously waiting for their shepherdess to return. The outlook for our next year's work was never brighter than now, and no cloud is visible to dim the spiritual sky. I could not do without the JOURNAL coming each week so ladened with 'golden grains of truth' to be sown within our hearts and bare rich fruitage of eternal verities that shall guide us onward and upward toward higher expressions of truth and justice. That the JOURNAL shall reap abundant harvests of golden grain is the earnest prayer of your friend and co-worker for truth."

A decided sensation was created in Winterstown, Pa., August 30th, by J. H. Fulton, a well-known resident of the village. The Rev. J. F. Shultz of Shrewsbury, pastor of the Winterstown Evangelical Church, some time ago announced that last Sunday he would preach a Grant memorial sermon. Fulton gave notice that such a sermon should not be preached in that church. But little attention was paid to his threat, and Sunday the Rev. Mr. Shultz announced his text and proceeded with his sermon, enumerating the great men of ancient and modern times. Fulton sat quietly until Gen. Grant's name was mentioned, when he sprang to his feet, brandished his fist, and cried to the minister: "Stop that!" The preacher continued his discourse and Fulton advanced up the aisle. Great confusion prevailed, which reached a crisis when the angry member sprang into the pulpit and violently assaulted the pastor, knocking him down. A rush was made by the congregation to defend the pastor. Order was finally restored and the sermon finished. Fulton will probably be prosecuted. It is said he has left the place. His action has caused great indignation.

A Testimonial.

The following testimonial, signed by the officers and other members of the Society, speaks for itself:

We, the undersigned, officers of the First Society of Spiritualists of Topeka, Kansas, on behalf of the Society, most cordially recommend Mrs. A. L. Lull as a woman whose character is high with us as a lady, and as an inspirational speaker she ranks among the first in the land. Her platform tests are superior, and her psychometric readings marvelous to those who are investigating, while in private sittings her controls are honest and unusually acute, and the results highly satisfactory in almost every instance.

We heartily recommend her to the hearts and homes of all spiritually minded people, for blessed is her mission, in bringing joy to the sorrowing, hope to the despairing, and knowledge to those seeking for light and truth.

General News.

It has been decided to build an underground metropolitan railway in Paris.—The ostrich farm at San Diego, Cal., is steadily increasing in population.—A Frenchman has made his suicide remarkable by dropping from the tower of Notre Dame.—From 50,000 to 80,000 head of cattle are slaughtered monthly in the province of Rio Grande, Brazil.—Thousands of glasses of pure spring water are sold daily at one cent a glass on the street corners of Boston.—Music boxes are chiefly made in Switzerland. Some of them cost as high as \$5,000, and are as large as a piano.—The Supreme Court of British Columbia is the only place in America where the judges and lawyers wear the wigs and gowns of English usage.—The largest street railroad company in London have refused to reduce the hours of its employees from sixteen a day, or to allow alternate Sundays off.—Mr. Alexander Vogelsang, of Philadelphia, threatens to startle the world with a flying machine of a new sort. Instead of using wings of enormous size, he says he can do it with fans of a length of two feet.—Thomas Stevens, who traversed America on a bicycle tour round the world, and has now crossed Europe, writes back that good country roads are the exception in this country, but common in the parts of the old world through which he has passed.—The canning business along the Gulf coast, between New Orleans and Mobile, is attaining to large proportions and steadily increasing. The Gulf oyster is driving the Baltimore bivalve out of the South, and there is a very large demand for the shrimp, both in the South and at the North.—Buenos Ayres is one of the most prosperous cities in the world, but we are so far removed from it that we hardly realize its importance. It has a population of 400,000 people, and 150,000 emigrants arrive in its harbor each year. There is no other city that can show such rapid growth as this.—The latest swindle relating to spurious money is the split bank note fraud. A \$20 bank note is taken, and by some ingenious method the note is split in two, and the raw side is "doctored up," and each half is passed off as a genuine \$20 note. The work is done artistically in most cases that it is difficult at first to detect the fraud.—The United States navy comprises thirty-nine vessels, and to officer this fleet we have, on the active list, 7 rear admirals, 15 commodores, 45 captains, 85 commanders, 74 lieutenant commanders, 251 lieutenants, 79 junior lieutenants, 188 ensigns, and 76 naval cadets; and in the staff, 160 doctors, 120 paymasters, and 242 engineers.

Owatonna, Minn., is complaining of freight discriminations.—Statistics show a still further failing off in foreign immigration.—A great fight is imminent over the effort of the Burlington Road to enter St. Paul.—The reported filibustering expedition to Cuba proved to be a pleasure-party's tour.—The strike on the Texas & St. Louis Railroad has ended, the workmen securing their point.—It is expected that 10,000 men will appear in the parade at the labor demonstration in this city September 7th.—Gen. Caceres, commander of the Peruvian forces, is shooting his prisoners, sparing neither women nor children.—Ireland's Lord Lieutenant threatens with prompt punishment the rioters who prevented the evictions at Mullinavat.—Apache Indians are committing depredations on the cattle ranges in the Big Horn Basin and elsewhere in that section.—It is denied that a new series of designs for United States notes is in preparation at the Bureau of Engraving and Printing.—A special dispatch from Tucson, Ariz., confirms the story of the probable fatal wounding of Geronimo, the renegade Apache chief.—Many Russian capitalists, fearing the result of the war preparations and unsettled business in their own country, are seeking investment in America.

On board the steamer Wisconsin—which sailed from Liverpool for New York Saturday, Aug. 21st, were 329 Mormon converts, including many women and children.—The Ohio Prohibitionists have issued a challenge for a joint debate between Gov. Hoadly and the Rev. A. B. Leonard, the former being the Democratic candidate for Governor and the latter the standard-bearer of the Prohibition party.—Saturday, Aug. 20th, there were 1,171 deaths from cholera in Spain, fifty-three in Marseilles, and fifty-six in Toulon. The scourge has appeared at Nagasaki, Japan. There is apparently no abatement in the virulence of the small-pox plague at Montreal.—A letter is being prepared by the Land Office to be addressed to trespassers on the public domain, directing the immediate removal of obstructions and inclosures. Should the interested parties fail to heed the order after a very brief grace stringent measures will be taken for its enforcement.

Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

I can only report up to this date, Wednesday afternoon, August 26th, as I leave for home in the morning. Through last week daily forenoon conferences and afternoon lectures were kept up, with from forty to hundred and fifty in attendance and good interest. On Saturday the fearful rain began and deluged the camp until Sunday near noon, keeping away the large part of those who would otherwise have attended; yet the large tent was filled in the morning, and in the afternoon some four hundred met in the grove—a surprising number under such circumstances, and good listeners they were, too. Each evening social life and séances filled the time. Sunday night came more pouring rain, some of the tents were soaked and flooded. All of Monday was too wet for anything but keeping indoors, no room or tent being fit for meetings and want of fit shelter being seriously felt. Tuesday a few tents were taken up and their discouraged occupants left, but most are here to persevere to the end, and the meetings are resumed with lessened numbers. Toward the close of the week others are expected, and the Sunday attendance, the closing day, will probably be good.

Yesterday was set apart as "children's day," and the time was devoted to the consideration of home-duties, the mutual relations of parents and children and hereditary laws. The score of children present were treated to a steamboat ride on the lake and a good taste of ice cream. It was a good and pleasant day for all.

The great need here is fit accommodations, hotel, halls, and the grove put in order.

With six thousand dollars to buy the grove and put all in fair order in the near future, Nemoka Camp Meeting will last; without such early financial help the people will go elsewhere for better conveniences and comfort. How this shall be rests with those interested.

G. B. S.

A favorite mode of getting Chinamen safely to station houses in San Francisco is for the officers to take hold of their cues, and it is to be a common thing for apprehended heathens to quietly part with those appendages, leaving them in the officers' hands while they make good their escape.

Humility as a Factor in Thought.

In the act of thinking, the value of courage, of decision, of clearness, of depth, of logical coherence, is very obvious. These go far to constitute ability of mind. Also, accuracy, scope, analytical faculty, synthetical power, generalizing sagacity, ingenuity, and quickness in inventing hypotheses, vivid imagination, delicate and close observation,—these qualities are obvious to every one at present, operative, and influential in all high and strong thinking. But, perhaps, humility as a factor in thought is too much overlooked; whereas, in truth, it seems to be one of the most important of all elements in sound and effective thinking. Humility should not be taken to signify a mean or even necessarily a low estimate of ourselves. Charles Dickens held it one of the causes of his success that never did he either underrate or affect to underrate the value or excellence of his work. When Beethoven was reminded by a friend of having varied in one of his works from certain rules laid down by the harmonists, and was told that, according to scientific method, the passage he had written was not allowable, the great composer answered, both thoughtfully and loftily, "I allow it." This kind of belief in one's self, of assertion of individuality, of consciousness of power, of decision of character, is necessary to all the highest flights of human work, whether in art or in thought. Indeed, what distinction can there be in such a connection between art and thought? Sidney Lanier declared that the greatest poetic work must be found deep in reflection. The fine arts, whether poetical, plastic, pictorial, or musical, are simply so many different expressions of thought; and, if the art work is great, it is great simply by being adequate expression of great thought. Timidity will never venture enough to accomplish any grand work; and that delusive semblance of humility which weakens individuality, which makes us shrink into ourselves and tremble before a difference from the common level either of action or of thought, affects both thinking and the expression of thinking. Real humility is simply a form of truth. It is an attempt at a true estimate of ourselves; for if we wish above all things to arrive at a true knowledge of ourselves, and to set ourselves in the rank where we ought to be, this is the same thing as to set the truth above ourselves and to keep the eyes upon reality. Such a wish, moreover, and such an effort will be impossible without a careful comparison with an ideal. This ideal may be a dream of our own mind or a generalization from characters that we meet or hear of; or, indeed, some person may stir us to that depth that he becomes for us an ideal. But, however created in us, the comparison therewith which truly humility will make will give us truly thoughts of ourselves and lofty thoughts of the possible glories of mind and of character.

Now, this humility is a powerful factor in correct and wide thinking. It exists therein in the form of a pervading and protecting consciousness of our liability to error. It needs but little sight to see that he who is afraid of erring will be the less liable to err unawares, and that he who considers beforehand where the dangers lie will avoid them better.

The opposite of this humility is a kind of pride which is, perhaps, as destructive to high thinking as any other mental fault; namely, the claim of infallibility. Sometimes, this is made directly and boldly, as a Romanist claims infallibility for his Church, and as the Protestant for the Scriptures, or for his own interpretation of the Scriptures and the creed evolved therefrom. But, when not thus boldly made, the claim of infallibility may be an insidious virus in a man's own mind, vitiating all his thinking. Boldness without preceding patience and care, self-confidence without self-examination, assurance without a spirit of deference, decisiveness without veneration, are all forms of the spirit and claim of infallibility, and destructive of that cautious, long, painstaking, conscientious and reverent process of mind which true thinking is.

The chief influence and value of humility in thought may be gathered under three heads:

1. Humility preserves a learning, inquiring, teachable spirit. This does not mean merely a spirit that waits to be instructed or that is timid, fearful of itself, uncertain in its aim. It means a quality of mind which asks simply one question,—namely, What is truth?—and uses the processes of thought only to answer that question. The infallible, self-confident spirit is the direct opposite of this. It assumes something to be true, and then uses the processes of thought to find ways of maintaining the assumption. These two states of mind differ, as Hamilton might express it, "by the whole diameter of being."... It is impossible to exaggerate the virus in thinking, the vitiation of mind, the incompetence, the incorrectness, the contraction of horizon which the education may produce wherein the mind has been trained from early youth not to investigate what the truth is, but to find means for maintaining a given doctrine to be truth. I describe here, in fact, two directly opposite systems of education, each one of which is actual and has examples among our schools. The school which says to its pupils, "Divest yourselves of all absolute assumption and investigate," will turn out a thinker as to mind and a courageous man as to moral fibre. The school which begins with declaring a thesis that may not be questioned, and trains its pupils to find means of fencing in that thesis from attack, will produce men who are instances of erudition and of ingenuity, but seldom of wide mind, of whole thinking, of powerful grasp, or of the finest moral balance.

2. Humility creates also patience and caution, willingness to wait, to go slowly, to think for a long time, to gather a great array of facts whereby to test a theory before the theory is boldly uttered. Humility will make us sensible of our natural bias, always earnest to discover any cause of bias in ourselves, to eliminate it as far as may be, and to estimate its possible unconscious effect. Regarding all kinds and every source of error, humility will make us alive and cautious.

3. A humble disposition also, that is to say, one that loves the truth first and ourselves second—will make us always willing to retract; and not only willing when we have found ourselves wrong, but the better able to discover our error. Many are the thinkers whose inordinate pride of thought makes them hold out long after they suspect indeed that their position is overturned; and still more numerous those who are so vain, so confident, so eager, so self-satisfied that, when once they have uttered themselves, they seem unable to become conscious of any error, however plainly it may be shown.

Let any one, therefore, who will think clearly, widely, and productively,—who wishes, that is to say, to increase the sum of human well-being by the action of his mind—balance his courage, his decision, and his assertion with the humility which will make every step a careful one, and will arrest him, what-

ever his rate of progress, to listen carefully to any one, and thankfully too, who wishes to tell him of an error in his course.—J. V. BLAKE in *The Index*.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Business Notices.

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Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adelphi St., near Fulton, at 11 A. M. and 7:30 P. M.; Sunday school at 2 and Conference at 5 P. M. Hon. A. H. Dailey, President; C. O. Claggett, Secy.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 evening in Arcanum Hall, No. 27 West 25th St., corner Sixth Avenue.

Saratoga Springs, N. Y.

The First Society of Spiritualists, Saratoga Springs, N. Y., will hold meetings every Sunday afternoon and evening in the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Neillie T. Bright will officiate. E. J. HULIN, Secy. H. J. HORN Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

Passed to Spirit-Life.

Departed to a higher life, from his home in Clarksville, Ohio, Aug. 6th, Daniel Fox, in the 75th year of his age.

Mr. Fox was identified with the ship building interest at Lorain, formerly Black River, and was widely known as an old and experienced sailor. He was the son of Major Smith, who married Miss Sophia Crane, who still survives him. They had three daughters, five grandchildren and one great-grandchild. Mr. Fox was a man of quiet, genial manners, loved by all the neighbors, and especially by the young. He had almost from the dawn of Spiritualism received its philosophy, and all his household are in sympathy with that belief. There was a very large gathering of friends and relatives at the funeral. Mr. Hudson Tuttle delivering an address.

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We cordially commend it to all persons calling memory as the best book obtainable on that subject.

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Chicago Times.

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WOMAN.

A Lecture on the Present Status of Woman, Physically and Mentally. Spiritually.

By Mrs. DE HULST.

Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

Angel Court.

The palace-gardens shone with flowers,
The long warm summer day;
A beggar-child stood watching
The little Prince at play;
But the guard who passed the palace-walls
Would have thrust the child away,
But the little Prince, he chid the guard—
"What has she done?" said he;
"Our Father loves us all," he said,
"Whatever we may be."

"Where do you live, my little maid?"

"In Angel Court," said she;
"It's all so dark; I only came
Just once the flowers to see;
We have no flowers in Angel Court,"

She murmured bitterly.

But the little Prince looked up to heaven.

"That is our home," said he;

"Our father loves us all," he said,

"Where'er on earth we be."

The years went by; the beggarchild was blest;
In an Angel home he lived;
In a distant land the bright young Prince
Was passing to his rest—

Far from his home and wife and child,

And all he loved the best.

But he turned and saw a face he knew

An angel at his side.

"Our father loves us well," she said,

And with a smile he died.

Frederic E. Weatherby in Quilter for September.

Pulpit Insincerity.

Mr. B. F. Underwood, in the *Index*, speaks with distinctness and force on the subject of "Pulpit Insincerity".

The "insincere milk of the Word," which many congregations get from the pulpit, is skimmed, watered, adulterated, and unfit even for intellectual babies and sucklings, such as those to whom Paul wrote. May not the difficulty with some of the clergymen who imagine "the time is not ripe" for utterance of their thought be in their own unripeness, morally if not intellectually, rather than in the unripeness of the time? They seem to think that "the time is not ripe" for them to speak their thoughts until they have been made popular by the labors and sacrifices of those foolish enough, with their mistaken ideas of duty, to give the world through evil and through good report, their honest convictions—those who believe that

"To side with truth is noble when we share her wretched crust,
Her cause bring fame and profit, and 'tis proper to just."

Socrates, Jesus, Luther, Bruno, Galileo, Paine, Parker, Emerson and Darwin did not think it necessary to wait for the time to ripen before making known their ideas, the expression and defense of which, indeed, they seem to think the most effectual way to prepare the people to understand and accept them. But the thought of some ministers is so profound and precious that it must be kept from the people for a generation or two, because, forsooth, "the time is not ripe" for it! If such ministers would but indulge the luxury of talking in the pulpit with entire sincerity and frankness, they would experience a sense of relief, and feel that inward peace and that self-respect which come from conscious loyalty to truth, and at the same time discover that multitudes in the church and outside of them are ready and glad to hear from the pulpit their most radical views. There might be, among some of the older members of their congregation, a little stir—just what is needed, probably; but the radical utterances would surprise nobody by reason of newness or novelty. These clergymen should therefore tell the people all they know and honestly believe in regard to religion, and cultivate courage and independence in learning more and in giving the results of their study and thought to their congregations. Nothing in this age of increasing intelligence can be more fatal to the moral influence of the clergy than insincerity in the pulpit.

Triumph of a Medium.

Mrs. H. A. Alden, of Green Bay, Wis., speaks in high terms of J. B. Everarts as a medium. She sends the from the *Door County Advocate*, which explains itself:

"A religious war is imminent in this town between the Catholics and Spiritualists. A medium from Green Bay named J. B. Everarts, and the priest who some time last winter came to this part of the country from Canada, are the two leaders in the factional fight which was inaugurated here recently, and the indications are that all "temporal" affairs will have to take a back seat, so to speak, until this question is settled. Some time ago, so the story runs, the priest is quoted as having made the remark that it would be impossible for the medium to hold converse with the departed ones if he (the priest) was present and he should ordain otherwise. One of the medium's enthusiastic supporters, a gentleman by the name of Duchateau, residing at Green Bay, offered to pay his reverence a cool thousand dollars if he was capable of performing what he alleged. The challenge was accepted and the 22nd of last June, at ten o'clock in the forenoon, designated and a scence arranged to take place at the residence of a certain party in this town. At the appointed time several hundred people had assembled to witness what was to many of them a strange and singular performance. Ten o'clock came and went but no priest, and after waiting some time longer a horse and buggy was produced and a messenger dispatched in quest of him. Upon the arrival of the latter at the priest's home his reverence refused to accompany him, alleging that he was not fully prepared, but he was finally persuaded, in view of the exigency of the case, to visit the appointed place of meeting. When the priest finally did put in an appearance he positively declined to perform that which he had previously boasted of; but on the contrary denounced and berated those present in unmeasured terms. This, however, did not satisfy his own people, about forty of whom forthwith renounced all allegiance to the church and joined the ranks of the Spiritualists. In the meantime the offer of one thousand dollars still stands and the medium is looking elsewhere for new words to conquer."

Neapolitan Miracles.

Naples Letter to London News.: Last Wednesday being the feast of San Vincenzo, the authorities, fearing disorder, forbade the image of that saint bearing in procession, as is customary, from the Church della Santa to that of San Severo, in another quarter of the city. The people were very indignant at the prohibition, and assembled in large numbers at the Church della Santa and in the square before it. The image, guarded by policemen, was only allowed to be carried in procession within the church, and to be shown outside the door only for a few moments. On its appearance, after a few moments' dead silence, the people broke into cries and tears. Shortly after, when the image had been removed beneath its baldachin in the church, a loud shout was heard. The mother of a little child was heard exclaiming that a miracle had taken place. Her child, who was deformed, had hitherto been unable to walk, but now had suddenly gained the use of his limbs. The people made way, and, in fact, the infant, led by a boy, walked through the church to a carriage at the door. As it passed it was kissed and caressed by the people, who, with one voice, praised the saint. Just then another shout was raised. This time it was a deaf and dumb girl who had recovered hearing and speech. The excitement of this new event had scarcely subsided when a third shout was heard. A blind man had regained his sight. The excitement was now so great that it might be called a fourth miracle, that no one was hurt. The result of all this was of great benefit to the lotto, for the people immediately ran to play the numbers of the miracles. The priests belonging to the church believe in the first miracle only, affirming that the girl and the man are just as deaf, dumb, and blind as they were before.

A French scientist predicts very severe volcanic disturbances for 1886, to occur at a time when the attractive influence of the other members of the solar system is most strongly felt upon our planet, or, rather, when that influence is most unevenly distributed during a near approach of the great attractive bodies.

Pacific Coast Notes.

Ordination of Susie M. Johnson as a Spiritual Minister—The California State Spiritual Camp Meeting—George Chatney and Anna Kimball Still Teaching Theosophy—Resumption of Mrs. E. L. Watson's Lectures—Return of Gerald Massey to America—Dr. J. L. York's Alleged Defense of Spiritualism in New Zealand.

BY WM. EMMETTE COLEMAN.

I had the pleasure, a few Sundays ago, of witnessing the ordination of Miss Susie M. Johnson as a minister of the spiritual gospel. For about thirty years, I believe, Miss Johnson has been a public laborer in the spiritual vineyard, and doubtless most of the JOURNAL readers are familiar with her and her work. She is now living in Los Angeles, Cal., and as, under the laws of this state, spiritual societies are empowered to ordain "ministers," authorized to solemnize marriages, conduct funerals, etc., quite a number have been thus ordained by the two incorporated San Francisco societies.

Under the auspices of a State Camp Meeting Association, a spiritual camp meeting was held not long since at San Jose, Cal., by which more harm than good was done to Spiritualism. Most of the officers of the society conducting it belonged to the fraud-promoting wing of Spiritualists. As a consequence most of the respectable and better class of Spiritualists held aloof from it, though a few good people did take part in it. The *Carrier Dove*, the Oakland spiritual paper, renounced all connection with it prior to its assembling and warned the people against it, and since its adjournment has told the truth concerning it in plain terms. Mrs. Elsie Reynolds of course was one of its most prominent features, and others of like ilk preyed upon the public. Mr. George Chatney, who was one of the most prominent speakers, was much disgusted at the frauds practiced thereat, and on his return to this city declared in one of his lectures that he had seen so much fraud there that he was tempted to exclaim, "Hell with the lid off and the flame and smoke ascending visibly!" After the disgraceful exposure of Mrs. Reynolds in San Jose during the progress of the meeting, the more prominent speakers, Mr. Chatney, Miss Johnson, and Mrs. Seal, of Oakland, protested against her being permitted to go upon the rostrum again, and had she done so they would have left the camp ground at once.

Mr. George Chatney has severed his connection with the Temple here, and taken a small hall where Mrs. Kimball in the morning, and he in the evening regale their hearers. The necessary fumigation of the Temple, to free it from the defilements of its late Bostonian orator, having been made, clean, pure Spiritualism will once more be heard from its rostrum commencing in September, at which time Mrs. E. L. Watson resumes her valuable labors in our city. Mr. Chatney amused himself Sunday after Sunday in weaving into his lectures the most vehement abuse and slander of myself, Col. Bundy, and the JOURNAL; and now in nearly every lecture he interpolates some malicious slur at one or both of us. In his last Sunday's lecture he asserted that such persons as I and Col. Bundy were of those who had failed to develop any immortal spirit; we were mere astral shells, destined to annihilation as individuals! Poor, weak, silly man! I pity him. Led captive by Anna Kimball's wife, and vagaries, what a sorry figure he cuts in the estimation of sensible people, Spiritualists and others.

Mr. Gerald Massey is expected to arrive here from Australia in October, and he will perhaps deliver some of his erudite lectures in the Temple during that month, Mrs. Watson giving way for the purpose. If Mr. Massey would only popularize his lectures more, so as to bring them down to the comprehension of the average auditor, I think he would be more successful. His discourses are too learned for the masses.

I notice reference in the JOURNAL and other spiritual papers to the work of Dr. J. L. York in Australia and New Zealand, and I think a few facts about his conduct and utterances in those countries should be brought to the attention of American Spiritualists. Dr. York for a term of years has been an itinerant free-thought lecturer on the Pacific Coast. He belongs to the school of coarse, crude, illiterate, rabid, anti-Christian propagandists, so rampant in America, whose stock in trade consists of loud-mouthed, vehement abuse of everything connected with Christianity, Jesus and the Bible,—the school that delights in calling Jesus a "bastard" and the Bible "the old Jew-book" and in such like refined and winning language. This class of extreme iconoclasts has little scruple about employing anything they get hold of against Christianity, utterly reckless of truth, honor, and decency. Exploited falsehoods they hurl at Christianity over and over again,—though in their souls they know them to be untrue. "Anything to beat Christianity" is their motto. As accuracy of statement is tabooed with them, innumerable blunders as well as false statements permeate their speeches and writings; for instance, in a long rambling tirade against Christianity which I heard Dr. J. L. York deliver in this city a few years ago, he several times spoke of the murdered Hypatia, as Hy-path-i-a. A similar blunder occurs in that gigantic collection of blunders and false statements the book called "Bible Myths" (published since Dr. York's speech), wherein Hypatia is called "Hypatiba" a number of times. Dr. York has passed for a Spiritualist a number of years, though I have never heard of his doing anything to help Spiritualism. His lectures are free-thought, not spiritualistic, and he has for years been a regular correspondent of the *Investigator*, and *Truthseeker* on freethought subjects, and rarely has he had ought to say on Spiritualism in spiritual or other papers.

Not long since Dr. York went to Australia and New Zealand, in order, as I am informed, he has declared, to make as much money there as possible. In the Colonies he posed as a freethought, not as a Spiritualist lecturer, but he associated with the Spiritualists there, and among them passed as a Spiritualist. Having delivered a long series of lectures in Auckland, New Zealand, and said nothing about Spiritualism, his spiritual friends called upon him to deliver at least one on Spiritualism; and so he gave his final lecture on Spiritualism,—a lecture which utterly discredited the Spiritualists, and overthrew, to a considerable extent, the efforts they had been making to liberalize the orthodox element in that city. In this lecture he said that if Spiritualism were a religion, its mediums would become priests, and the system founded by them would be worse than Roman Catholicism, and ten thousand times worse than Methodism. Professional mediumship, he said, was professional devility, and 75 per cent. of the alleged phenomena were the result of self-delusion or deliberate fraud. Imagine the feelings of the Auckland Spiritualists at hearing these extreme statements made by a professed Spiritualist! It is true that a goodly portion of professional mediumship is professional devility, but to class it as a whole as such is an infamous falsehood. Among professional mediums are many noble pure-minded, honest men and women whose shoe-latches Dr. York is not worthy to unlatch. Now, Dr. York's wife claims to be a medium, and has gone to the Colonies, partly, I learn, for the exercise of her mediumistic gifts,—in other words, to indulge in a little "professional devility." I am informed, however, that some at least of the more prominent Spiritualists in the Colonies decline to receive or welcome her on account of her husband's wholesale onslaught on mediums.

I am in receipt of an Auckland paper containing an article headed "Showing the White Feather," in which it is stated that the debate arranged between Dr. York and "Ivo" (a well-known Materialist lecturer, Mr. J. S. Ivison) on "Spiritualism versus Materialism" had fallen through owing to the back down of Dr. York. I think this breakdown a lucky thing for Spiritualism, for Dr. York's knowledge of Spiritualism is so limited, and his defense of it would have been so weak, that a ready orator like "Ivo" would have beaten him completely out of the field. It is doubtful if Dr. York ever really intended to debate the question, the talk about and publication of articles concerning the proposed discussion having given him a little more notoriety, which was probably the principal thing desired. I am sure Spiritualism both in America and the Colonies can dispense with such asserted public advocates as the "free-thought" lecturer, Dr. J. L. York. It is significant that the New Zealand *FreeThought Review* calls Dr. York "a Materialist in philosophy," so carefully was his asserted Spiritualism veiled.

MR. CHAINY'S NEW DEPARTURE.

I have just heard Mr. Chainy's last lecture, in which he acknowledged that the charter of the Theosophical Lodge instituted by him in Boston has been withheld by the American Board of Control of the Theosophical Society, in other words, he and

Anna had been expelled. Consequent upon this, Mr. Chainy stated that in future he could have no further connection with the Theosophical Society; but in lieu thereof he has formulated the plans for the organization of an independent body, called "The Gnostic Society," with headquarters in California, the climate of which he regarded as favorable for the development of mahatmas and koot-boomis as the Indian Himalayas. He and Anna are desirous of doing in California what Blavatsky and Olcott have done in India and found a "Gnostic" society in opposition to the "Theosophical" for similar purposes. I am afraid their dreams will come to naught, and that the return of Mrs. Watson to the San Francisco rostrum will speedily annihilate Mr. Chainy's visions of continued support in this city. As it is finds it difficult to raise the funds to pay for printing the second number of his paper, "The Gnostic."

Presidio of San Francisco, Cal.

Spiritualism in New York City.

To the Editor of the Religio-Philosophical Journal.

Spiritualism in New York City, just now, is mostly elsewhere. The weather, faithful remedies of our future destiny, according to otherisms, inspires general departure from wooden houses to houses in the woods. Fashionables, not affected by stringent business, rusticate in Brudenell shades, drinking in adulterated wine, or proving their faith in the worship of stronger spirits, hunting mountain adventures, or laying in the animated suds of the ocean; while others, no less respectors of custom, but more impudent, to get the seasonable tan, close their blinds and lie in the back-yard. Yet enough contestants are at home, on the island, appreciating the privilege craved by outsiders. The trouble is, restless human nature is always wanting change, either in the pocket or the soul. It wants to be somewhere else, and if somewhere else it wants to be here. When it gets what it wants, it wants something else. Philosophers think this disposition inbred for a purpose; that progress is desirable, but without it would not be desired or attempted. Yet, no matter where we are, content is the sugar in the cup of life, although many drink it without any sugar, or the milk of human kindness.

The Spiritualists of New York are no exception to common humanity. The societies which have been running during the spring, have since nodded, or gone entirely to sleep. The First Society, removed to Grand Opera House by the pulling-down of its former strong-hold, has been suspended for the summer. Another that met for a brief season is also packed away in the store-house of memory. Another, a small side-pocket in the great-coat, almost unnoticed for use, notwithstanding the modesty of its moderator, and its laudable profession of special reverence for the scriptural, the excellent and the pure, still struggles with feeble pulses, bidding for churchly notice spreading its semi-orthodox sweets, but catching in fact both of its little fledglings were born of irregular parents, sickly impulse and jealous revenge, and will probably soon be orphans, ashamed of their father and mother. A thing born wrong should not last long.

Just now the public are invited to hear through a Mrs. Hall, the report of General Grant on his march into the kingdom of heaven. It is a great honor for the modern Alexander to make his first appearance so soon in this direction. The churches have made very little capital out of Grant's religion. His merit was exceeded only by his want of prestige. Calling one day on a well-known medium, I noted a Greek testament near by, inquired if she read the language; she replied, "No, but Dr. Newman the Damon to Grant, has just been in and exchanged opinions on original passages with a clerical spirit-friend"; and many of the doctor's discourses justify the suspicion that he follows the example of Gov. Sandford, and his warm friend, the General, may have quietly cherished the same faith and knowledge.

In contrast with the spasmodic action of the new socialists, the "People's Spiritual Meeting" continues Me even way at No. 54 Fourth Avenue, and its conductor deserves credit for his non-conceded, non-monopolizing management. General expression of views, and the free exercise of mediumpathy, are the chief attractions to good audiences. Of course it is impossible to prevent the occasional display of the governing nature of the irreprobables, whose impulsive blurs are a standing offence. "He that rules his own spirit is greater than he that" attempts to rule other spirits. Though attended with the ambiguity of Luciferus, the unruly member is always a treacherous enemy to his owner. As Aretius said:

"Too many Caesars are not well."

May the fall prosper the cause, cool the unreliable zealous, inspire the lazy, harmonize the factions, and cement the wandering fragments into a sizable body, respectable in numbers, character and influence for good.

110 Worth Street, N. Y. J. F. SNIPES.

The Historical Development of the Psychic Force Theory.

Carl Kiesebecker contributes an article in the July number of *Psychische Studien* on the theory of psychic force in the historical development. The writer shows that the contention between this theory and that of spirit has existed from very early times.

"Clear thinking individuals very soon came upon the idea that the problem of the magical spirit-life could not be satisfactorily solved either by a crass materialism or by an exclusive belief in spirits." The inquiry is then traced from the Alexandrian school of the Neo-Platonists to Avicenna some centuries later (who explained even "physical manifestations" by the action of the soul-force), Albertus Magnus, Robert Bacon, etc. Mention is then made of Peter Panzoni, who systematically expounded the idea in his book "De Incantationibus," written at a time when the witch persecutions in Italy had exceeded all former experience and explaining the supposed *diabolica* psychically and astrologically. The similarity of the views of Cornelius Agripa with those of the modern Theosophists in this respect is remarkable. Paracelsus, Van Helmont, and Fludd, likewise all authorities on the magical powers of the unconscious soul. Kircher and Casper Schott in the seventeenth century experimented in this direction, the former's hypnotic investigations with men and animals being worthy of mention. In 1692, the discovery of a murder by means of the divining-rod gave a fresh impulse to Occultism, De Vallemont, in 1694, in his "Physique Occulte" attempting to explain the divining-rod by means of the then dominant Cartesianism. He was opposed by Malebranche and Zeldner, the former representing the then orthodox view. The latter, Johann Gottfried Zeldner, published at Halle, in 1700, his "Pantomixie" attempting to prove that the most persistent courage, and the highest aim for the good of all parties, of any paper now in the field. To read the JOURNAL is to love it. There is no danger of going to sleep over the articles of Dr. Miller and Prof. Buchanan. They represent the best types of the old and new schools of scientists. They are both noble men in their respective spheres of thought and much good will come of their writings. No one can fail to profit by the writings of Brothman, Stebbins, Hardling, and a host of others whose frequent letters bring light to our homes. Even the fiction of the "Lost Continent" is as good to mind as able to take it in. But I am most interested in speaking of the elevated moral and religious tone of the JOURNAL. We are kept in constant memory of our loved ones who have passed to spirit life. When I am weary with the duties of a busy life, it is delightful to sit down to the rich repast of hope and present joy, found in the many sweet-toned articles in the JOURNAL. No religious literature which I have read equals it in depth and breadth. Even the fiction of the "Lost Continent" is as good to mind as able to take it in. But I am most interested in speaking of the elevated moral and religious tone of the JOURNAL. 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Phases of Mediumship.

To the Editor of the Religio-Philosophical Journal:
There is something singular in the great variety of manifestations among our mediums, and the peculiar manner or method by which they are controlled. Here is one who is only a table tipper and nothing more; another is a rapper; another is only impressed to utter names. One hears messages clairaudiently; another sees clairvoyantly, and describes persons most accurately. One writes most rapidly, and gives us the best of evidence that the hand is controlled by some unseen power. One will personate the departed friend so accurately that it is readily understood; another seems to be used only as a test medium, simply to give the seeker some indubitable evidence of spirit existence. Here is another medium who seems peculiarly endowed with magnetic power—relieves pain and heals the sick, and we might continue our enumeration, but we only took our pen to speak of a medium of our acquaintance who seems mainly developed to write medical prescriptions. The hand writes out the names of medical plants, and often the technical names which are unknown to the medium; some of which the medium never heard are written out, and the quantity and proportions accurately stated, and what is most wonderful in this case is the fact that often there are articles or remedies not known as remedial agents, but which have proved, on using, to be very efficacious and most valuable. It seems as though our angelic friends are anxious to aid us in preserving our health, as well as quickening our inventive facilities in the arts and sciences. It may be that they are striving to enlighten us in a better method and a more natural practice of physic.

Some months ago a coloring for the hair was prescribed by this medium, and the dye recommended, was never dreamed of as possessing any virtue of that kind, but by experiment it was found to be the best hair dye ever made, and perfectly harmless, not staining the scalp or the hand in using it. There was also given a formula for removing freckles from the skin, and a hair renovator which have all proved very efficacious. The medium is Mrs. A. F. T. Dockum, No. 667 Carroll St., Brooklyn, N. Y. We feel that we do the public a favor, as well as a worthy medium a service, by giving the above to the public.

I. M. COMINGS.

A Daily Definition.

The Hon. John Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon this bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of medical receivers.

It is not work that kills men. It is irregularity of habits and continual worry. No man in good health frets at his work. Bye and bye when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their dying day unless perchance some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well-known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or woman. Daily building up of these vital organs by so wonderful and highly reputed a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon them.

Mr. Kelly has nervous dyspepsia, we learn. Indicating, as we have said, a break-down of nerve force. His case should be a warning to others who, pursuing a like course, will certainly reach a like result.—*The Sunday Herald.*

The increase of divorces in Philadelphia is attracting much attention. In 1875 there were 6,144 marriages and 153 divorces, or 1 in 40. In 1884 there were 8,637 marriages and 242 divorces, or 1 in 35. During the ten years there were 68,637 marriages and 1,965 divorces, an average of 1 in 34.

Nothing Made in Vain.

We are told that nothing was made in vain; but what can be said of the fashionable girl of the period? Isn't she maiden vain? Hood's Sarsaparilla is made in Lowell, Mass., where there are more bottles of it sold than of any other sarsaparilla or blood purifier. And it is never taken in vain. It purifies the blood, strengthens the system, and gives new life and vigor to the entire body. 100 doses \$1.

Social Philosopher David Swing has finally solved the mystery of the crazy quilt "as the final attempt of the feminine heart to express its love of variety."

"Delays are Dangerous."

If you are pale, emaciated, have a hacking cough, with night-sweats, splitting of blood and shortness of breath, you have no time to lose. Do not hesitate too long—till you are past cure; for, taken in its early stages, consumption can be cured by the use of Dr. Pierce's "Golden Medical Discovery," as thousands can testify. By druggists.

There are 60,000 families in London, each of which lives in one room.

Why suffer the tortures of biliousness when Hood's Sarsaparilla will give you sure relief? Sold by all druggists. 100 Doses One Dollar.

The population of the world is estimated at 1,400,000.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing illness. 1252 pages royal octavo, leather. See advertisement in another column.

Pittsburg is to have a national convention of string bands this month.

"Yes; I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to correspond with him; he's as deaf as a post, and talk like he had a mouthful of mush. Besides the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sam's Calabar Remedy. It will cure him completely!" "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured his calabar.

The population of the United States is divided into 23,158,820 males and 24,658,963 females.

I have been a perpetual sufferer from Hay Fever (a most annoying and loathsome affliction), since the summer of 1879, and until I used Elie's Cream Balm, was never able to find any relief until cold weather. I can truthfully say that Cream Balm cured me. I regard it as of great value and would not be without it during the Hay Fever season.

L. M. GEORGIA, Binghamton, N. Y.

Nearly all the aged inhabitants of Persia eat opium.

Woman and Her Diseases is the title of an interesting illustrated treatise (160 pages) sent postpaid, for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

It is said such a thing as a good-looking Arab woman does not exist.

Beauty, that transitory flower, can only be had by using Pozzon's Powder. For sale by all druggists.

The annual gold bullion product of Georgia is estimated at \$400,000.

The Chicago Times editorially commends the rare excellence of N. K. Brown's Sea-Jamaica Ginger.

The Masons of Cleveland are erecting a temple at a cost of \$100,000.

A Sensation

of relief is sure to follow the use of Ayer's Sarsaparilla, and thousands thankfully acknowledge its good effects. Charles C. Smith, Craftsbury, Vt., says: "I have been troubled, for a long time, with a humor, which appeared on my face in ugly pimples and blotches. Ayer's Sarsaparilla cured me. I consider it the best blood purifier in the world."

Judge

of the feelings of Mrs. T. P. Cushing, 87 Suffolk st., Chelsea, who, after being so afflicted with Salt Rheum that her fingers would crack open, and bleed and itch terribly, was cured by four bottles of Ayer's Sarsaparilla. Mrs. E. G. Evans, 78 Carver st., Boston, Mass., suffered severely from rheumatism and debility. Ayer's Sarsaparilla proved a specific in her case. Francis Johnson, Editor of the "German American," Lafayette, Ind., writes: "For years I have been subject to chronic attacks of neuralgia, especially at the commencement of spring. I have derived great benefit from Ayer's Sarsaparilla." It has

Saved and

restored thousands. Walter Barry, 7 Hollis st., Boston, Mass., after vainly trying a number of medicines, for the cure of lumbago, was persuaded to try Ayer's Sarsaparilla. He writes: "Your valuable medicine not only relieved me, but I believe it has worked a perfect cure, although my complaint was apparently chronic." Thos. Dalby, Watertown, Mass., has long been a sufferer from lumbago and rheumatism. So great has been his improvement since using

Ayer's Sar sapa rilla.

sarapilla that he has every reason to believe it will effect a permanent cure.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

For sale by all Druggists. Price \$1; six bottles for \$5.

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For advertising apply to Lord & Thomas.

ECZEMA!

My wife has been sorely afflicted with Eczema or Salt Rheum from infancy. We tried every known remedy, but to no avail. She was also afflicted with a periodical ague headache, sometimes followed by an intermittent fever, so that her life became a burden to her. Finally, after the try of many cures, we turned to Ayer's Sarsaparilla. After this bottle the inflammation disappeared, and sore spots dried up and turned white and scaly, and finally she brushed them off in an impalpable white powder resembling powder sugar. She is now in full health, having no trouble whatever. Her headaches have disappeared and she enjoys the only good health she has known in 40 years. No wonder she deems every bottle of S. S. S. is worth a thousand times its weight in gold.

JOHN F. BRADLEY, 44 Griswold St., Detroit, Mich., May 16, 1885.

For sale by all druggists.

THE SWIFT SPECIFIC CO., Drawer 5, Atlanta, Ga.

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CHICAGO, 15 Dearborn St.

ST. LOUIS, 15 Dearborn St.

NEW ORLEANS, 15 Canal St.

BALTIMORE, 15 E. Pratt St.

BIRMINGHAM, 15 High St.

NEWCASTLE, 15 High St.

Continued from First Page
harmony with advanced spirits that their sphere becomes ours; and when from time to time we realize as much of heaven in our souls as earth-life will permit, we should also remember that we are only in possession of our own, for it is inspiration from our own Spirit-sphere that is infusing into our earthly life.

It is by thought we send out influence, and into thought we receive it. So let us guard our thoughts as sacred instruments; or rather let us keep them as white-winged messengers to bring to us inspiration from the world of wisdom and love. Just one thought in conclusion. It is not enough that we become inspired. It is necessary that we weigh all inspiration according to its harmony with the intentions of our soul. If the Bible be an inspired book, then it is one kind of inspiration, that declares "an eye for an eye, and a tooth for a tooth," but quite another kind when we listen to the golden rule from the lips of Jesus. So let us not rest content with inspiration alone, but see to it that it develops our true manhood by establishing the supremacy of the soul. In raising our lives to the higher level of humanity on earth, it will open to us celestial spheres whose angels will make our hearts a glad resting place as they hasten to and fro on their errands of wisdom and love.

SOLAR PHYSICS.

"Science and Sciolism."

To the Editor of the Religio-Philosophical Journal:

I was heartily glad to see Prof. Buchanan place those two terms, "Science" and "Sociolism," so prominently in juxtaposition before the readers of the JOURNAL. The credit of the JOURNAL as a truly "Philosophical" paper, and the benefit of its readers in this eminently inquiring age of independent thought, require that they should receive no slight attention.

We would throw no obstacle in the way of any man forming his own independent judgment on all subjects; but there is much caution, proper to be observed in the exercise of this mental independence, and a few remarks in this direction may not be thrown away.

Let every student observe that for the last 300 years, more or less, since the dark ages commenced to lift their pall from the benighted European world, and the Baconian inductive method of research, placed natural philosophy on the high road to real progress, there have been many acute, powerful and truth-loving minds patiently following in the train of "star-eyed science." These acute and cautious observers and searching intuitive reasoners, fully equal if not superior in their mental grasp to any of our own day, must needs have attained to much real knowledge; and much of it, confirmed by the experiences of the centuries that have flown since its discovery, has passed from the sphere of speculative thought and been labelled "established truth" — "positive knowledge," planted by the side of Truth's high-way as guideboards to the youthful and aspiring traveler.

Right here comes in a most important caution: Let no one, in the conceit of his callow inexperienced strength, presume, in any of the fields of this positive science—astronomy, chemistry, optics, electricity, dynamics, etc., etc., (for all have become a united whole)—let no callow student presume to consider his crude speculations worth presenting for the world's use until he has at least learned what truth has become positively demonstrated and what are still open for further discovery. It is good and wholesome for the world that we have some of these well-determined truths to hold in check the endless and ignorant speculations, that might, and do number advancing science. Whatever student pursues an opposite course and goes into blind speculation, neglecting to acquire a basis upon which to build his fancies, throws himself open to the charge of "Sociolism" and is more likely to give cause for ridicule than to do the cause of truth any service.

The question which should most concern Dr. Miller in his "Solar Physics" is: has he not done this very thing? This is best answered by allusion to a few salient points in his lecture; for to review it in totality would be tedious and useless.

The most important and egregious error enumerated by the Doctor in his discourse as published in the JOURNAL of July 25th, is where he states thus:

"The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their peripheries by the power of his repulsions, and these so evenly balanced forces of holding and driving, of pushing and pulling, through electrical conditions, negative and positive, will make these harmonious systems run their perpetual rounds."

Shades of Kepler, Newton, Laplace, Herschell and your compatriots,—you princes in the court where your mistress, Science, presides, with her piercing eye, smiling on you for noble achievements, what say you to such unmeaning stuff as this? Well may Dr. Buchanan—well may the writer of this, your humble disciple, cry "Sociolism," and blush for shame, that in the metropolitan city of Chicago a "Philosophical Society" in the year 1885, has not enough to do without listening to such crude, indefinite speculations, so lacking in a basis of positive proof and in the face of absolute demonstration.

The above extracted sentence from Dr. Miller's lecture is sufficient to satisfy any well posted student that the utterer of it is wholly unschooled in celestial dynamics, and has no true conception of the manner in which the central attractive force of the sun alone, combining with the original and accumulated tangential velocity or momentum of each planet or comet, wheels it in its lawfully prescribed orbit. The sun "pulls" but never "pushes."

Permit me to beg that each reader of the JOURNAL may take note of what I say about this point: for it is established science, at the base of and as firm as the universal cosmos, while he that does not properly conceive it and appreciate its tremendous importance, is unworthy to discuss "solar physics" or any other point connected with physical astronomy.

But let not our Doctor be too much disengaged. When the celebrated Kepler, who first discovered by observation, the now well understood laws of planetary motion, first began his inquiries in 1596, his earliest work was entitled "Mysterium Cosmographicum," and was based, too much like Dr. Miller's lecture, on his own misinformed notions. Kepler sent a copy of this work to the then learned and solid Fycroth Brabé, who did not approve of the speculations contained in it, but wrote to the author, urging him first to "lay a solid foundation in observations, and then, by ascending from them, to strive to come at the causes of things." This ever wise advice was taken by Kepler and the result appeared about 1618 (twenty-two years thereafter) in the enunciation of those remarkable laws of celestial motions known as "Kepler's laws," because they were first

discovered and formulated by him through careful observations duly and patiently made. From 1685 to 1687, the celebrated Sir Isaac Newton, denominated the "Prince of Philosophers," in his great work, the "Principia Mathematica," demonstrated these laws, thus discovered by Kepler, to be the natural and inevitable consequence of the central force of solar gravity combined on truly mechanical and dynamical principles with the original momentum or tangential force by which any revolving body, under the universal law of motion, tends to press forward forever in a straight line unless forced into divergence by some cause outside of itself.

These discoveries and this demonstration by Newton have been fully confirmed by two hundred years of watchful experience and further fully proven by Laplace in his "Celestial Mechanics," and by others alike learned and skillful. No scientific man—noting but the presumption of ignorance dares to question their truth, and in his foolish invention of "pushing and pulling" through electrical influences, positive and negative, Dr. Miller must stand convicted of the "sociolism" which Dr. Buchanan attributes to him.

The whole paragraph in which this very radical error is enunciated, teems with other oracular yet equally false and uncertain statements. Instance this:

"The sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat."

How preposterous! Do we not have daily, during this heated season, ocular demonstration of the singular falsity of this assertion? Since sunrise on one of our comparatively cool fresh mornings, the atmospheric refraction of the solar rays is about thirty minutes of a degree. About noon when the sun has attained its greatest angular altitude, and scorches us with its most fiery rays, the refraction is only about twenty seconds of arc or one-ninetieth part of what it was near sunrise; as may be found by reference to the tables of refraction in any practical work on astronomy. Surely this, his second noted oracular utterance, is herein proven false, for at the time of day we have the greatest heat, we have ninety-fold the least refraction; and at places on the earth where the sun reaches the zenith, and consequently no refraction takes place, his heat blazes forth in its maximum of strength. Thus much as to the very absurd notion that atmospheric refraction gives heat to the solar rays, an assertion that might be disproved in many different ways. As to our atmosphere acting to increase heat in the manner of a concave-convex lens it is very far-fetched and has practically no such result perceptible.

Either a concavo-convex, plane-convex, or double-convex lens has the power to concentrate by refraction to a narrower, or focal point, any light or heat rays that may fall upon its surface and pass through it. The amount, however, of this heat or light is not augmented in the passage, but somewhat diminished by waste and absorption, and only appears in greater intensity at the focus, because it is gathered together in one place.

Our Doctor thus appears as much open to the charge of "sociolism" in his optics as in his dynamics; for ample information on the subject and effect of refraction of light and heat is contained and demonstrated in many good works on optical science now accessible. The universal genius of Newton, more than two hundred years ago, acted as pioneer in that line, and if our lecturer will begin with his writings and follow through the several other able authors that have treated upon optics since his day, he will soon discover how little worth are his cogitations upon optical questions and how far short he is in the knowledge those earlier students attained to, in that line.

There is nothing either new or strange in making lenses out of ice or water; and though it is really marvelous how heat and light pass through transparent bodies either liquid or solid, seemingly, to the casual observer, unaffected by the passage. Yet this marvelous and long known fact is no excuse for the false deductions that through inexperience ("sociolism") our lecturer has drawn from it.

There appears to be a singular indefiniteness and want of point in Dr. Miller's writings and assertions, so much so that to attack them may be well compared to kicking at nothing. This extends to his late reply to Prof. Buchanan, where I care little to follow him, as the latter is amply able to take care of himself. I will, however, note one illustration. He says Prof. Wm. Crookes, of London, with whom he corresponded on this subject, "admitted the refracting power of the atmosphere." Why, of course he did! Does not every intelligent person know that the atmosphere has refracting power, and has it not been for ages matter of investigation and tabulation at every point of angular altitude, so that observers may know its actual amount and use it for the correction of their observations? But what of it? That does not prove the heat of the sun depends upon it. The Episcopalian lady promptly rejected her ideas. But six weeks after that I heard the same parties conversing, and the Episcopalian lady offered as her own thoughts many of the same ideas she had rejected six weeks previous.

The Scripture parable of the sower going forth to sow the seed, has a close application to the philosophy coming to us through spirit-intercourse. Having no organized church establishment to look after, every Spiritualist should appoint him or herself a committee of one to scatter the seeds of truth broadcast. Some of it will be pretty sure to fall on good ground, and bring forth good results. Twenty-seven years ago, I commenced sending spiritual papers through the mails, directing or else causing to be directed, from two or three to a dozen or more, every week. If this is wicked business, I have quite a bill to settle. I found that a certain class of persons would claim to be offended, and send back papers accompanied with insolent remarks. I found it prudent to send most of my papers away without removing my name, but in some cases it seemed best that the sender should remain incognito. Jesus, in sending his apostles abroad to scatter spiritual truths, said:—"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." To suppress one's name in sending a paper, is not clandestine fraud, as no fraud is intended—it is simply an effort to lead a blind man gently out of darkness into the light. Doubtlessly many persons have in that way been led into a knowledge of spiritual truths who otherwise might never have known as much about such important matters as Balaam's donkey, for he knew enough to see an angel; but materialists and most church members are a long ways in the rear of the Scripture donkey. A few words sometimes dropped into a man's mind, changes his life course—starts him on a new path, which he pursues for the remainder of his days.

Let me whisper into the ear of the JOURNAL readers, that there are days in Chicago as well as here in little Delaware, that the sun's rays shining bright and clear will melt neither ice nor snow. Does that prove there is at the time no heat in the solar ray? By no means. At Lockport, N. Y., I was one day looking

is the extreme coldness of the surrounding air and the transparency and non-absorbent powers of the ice and snow that prevents the melting in every case. Let the experimenter in such situations lay a dark cloth on the surface of the snow protected somewhat from too free a contact with the extremely cold air and how soon, without any change in refractive conditions, will the heat of the solar ray become manifest in the thawing of the snow beneath, and the sinking of the cloth. We say emphatically that the heat in the solar ray is always present, refraction or no refraction, the same or rather greater in winter (the sun being then nearer) than in summer, as a proper series of experiments will always tend to show.

But what of solar physics? The venerable and learned Prof. Newcomb in his 1882 edition of "Popular Astronomy," states as follows: "The progress of our knowledge of the sun during the past ten years has been so rapid that only those can completely follow it who make it the principal business of their lives. For the same reason the views respecting the Sun entertained by those who are engaged in studying it must be modified and extended from time to time."

This cool and careful admission of the incompleteness of our knowledge of solar physics is made by one who is a master in astronomical science, well grounded in all that is fully known and demonstrated—one whose counsel it is safe to follow. In the last edition of his very able work above alluded to, he has given us his own most advanced views, as well as the views of several other eminent astronomers who have made solar physics a special study. Thank the stars that the investigation of "solar physics" is in better hands than those of our Chicago lecturer, and we may rest in hope that the truth will ere long be attained to. What he believes or disbelieves as told us toward the close of his discourse, is of small moment until he places himself upon a more assured foundation of accurate knowledge in known points of science. We might go on to state much of that recently acquired knowledge of the sun that Newcomb alludes to, but refrain for the present, our letter having already reached greater length than anticipated; though not nearly so long as the original lecture reviewed, nor as the very interesting subject might bear.

J. G. JACKSON.

For the Religio-Philosophical Journal.
FEED MY SHEEP.

BY WM. C. WATERS.

How deeply concerned was the gentle Nazarene that Peter should feed his sheep. In pressing the question three times upon Peter,—"Lestest thou me?" doubtless he was referring to principles more than to his personal man who has come to the knowledge of facts and positive principles, finding them to be true and good for his soul, will desire that others should share in the benefits. The individual who has information important to all men, and keeps still about it, will not be likely to gain much spiritual advantage from his secret possessions. It is the earnest worker that grows. The timid, indifferent, and policy seeking, remain standing at the foot-hill. It is not just the right thing for a Spiritualist to keep a stock of spiritual papers lying about his house, that might be going about like the apostles, doing good. It is not important that spare papers should be sent to that class of Spiritualists, who never patronize the spiritual press on their own accord, even when able to do so, but the poor in purse should not be forgotten, and lady church members so situated that they do not feel at liberty to openly purchase or subscribe for a spiritual paper. We need not be disturbed about the believers in our faith remaining in the churches. They will do service there in assisting to leave the whole loaf. In the sermon on the Mount there is some counsel given—in doing good deeds—about not allowing the left hand to know what the right hand doeth. This may apply very well to sending spiritual papers through the mails to persons who would never purchase one, or read one, unless it came to them from some unknown source. But if they find articles well marked, thus inviting their attention, their curiosity will prompt them to read; and truth once planted in the garden of the soul, will take care of itself. Send, even to a most bigoted church member, a well written lecture on some subject, in a way that he cannot tell who sent it, and then in the course of a few weeks, meeting him, incidentally drop into conversation on the same subject dwelt upon in the lecture, and you will, not unlikely, find him expressing ideas gleaned from the lecture as his own, so soon do most men forget where they obtained their truth from, after it has once found a lodgment in their minds.

Not far from eighteen years since, at Rome, N. Y., I heard a lady, Spiritualist, conversing with another lady, who was an Episcopalian. The Spiritualist lady seemed to be well informed on the matter of spiritual philosophy and presented her thoughts from that point of view. The Episcopalian lady promptly rejected her ideas. But six weeks after that I heard the same parties conversing, and the Episcopalian lady offered as her own thoughts many of the same ideas she had rejected six weeks previous.

The Scripture parable of the sower going forth to sow the seed, has a close application to the philosophy coming to us through spirit-intercourse. Having no organized church establishment to look after, every Spiritualist should appoint him or herself a committee of one to scatter the seeds of truth broadcast. Some of it will be pretty sure to fall on good ground, and bring forth good results. Twenty-seven years ago, I commenced sending spiritual papers through the mails, directing or else causing to be directed, from two or three to a dozen or more, every week. If this is wicked business, I have quite a bill to settle. I found that a certain class of persons would claim to be offended, and send back papers accompanied with insolent remarks. I found it prudent to send most of my papers away without removing my name, but in some cases it seemed best that the sender should remain incognito. Jesus, in sending his apostles abroad to scatter spiritual truths, said:—"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." To suppress one's name in sending a paper, is not clandestine fraud, as no fraud is intended—it is simply an effort to lead a blind man gently out of darkness into the light. Doubtlessly many persons have in that way been led into a knowledge of spiritual truths who otherwise might never have known as much about such important matters as Balaam's donkey, for he knew enough to see an angel; but materialists and most church members are a long ways in the rear of the Scripture donkey. A few words sometimes dropped into a man's mind, changes his life course—starts him on a new path, which he pursues for the remainder of his days.

In the JOURNAL of August 22nd, Dr. Miller complains of the rudeness of Prof. Buchanan's attack; but methinks it is little if any more rude than his own attack upon Tindall, Proctor, Young, Langley, etc., men of far greater scientific culture and superior opportunities of observation to his own.

Prof. Langley of Alleghany Observatory, I have reason to know is a thorough and skillful investigator in the line of "solar physics," heat of the solar rays under varying thermal conditions, etc.; yet Dr. Miller, with seeming impertinence, speaks of him as he would of an ignoramus thus: "Does not Prof. Langley know that the sun's rays will not melt ice nor snow on high mountains?" We will answer for Prof. Langley that in all probability he has far more critical and accurate knowledge on that very point than has Dr. Miller, and knows far better how to appreciate the fact. So does Prof. Buchanan.

Let me whisper into the ear of the JOURNAL readers, that there are days in Chicago as well as here in little Delaware, that the sun's rays shining bright and clear will melt neither ice nor snow. Does that prove there is at the time no heat in the solar ray? By no means.

over the centre-table at my boarding-house for something to read. A stranger noticed my effort, and politely offered me one of A. J. Davis's books. I chance to open it where the ideas ran deep, strong, broad, and high. I thought to myself, "This is pretty tall talk for an unlettered cobbler." Being fond of political subjects, I had read much of the writings of our ablest statesmen, and was pretty well prepared to judge, when the mental plough was run deep into the soil of thought. From that very hour I commenced seeking for the light, and kept on until I was emancipated from Calvinism.

I once got my wife into an unpleasant position by sending a spiritual paper away which had her name on it. It was an oversight on my part. I sent it to a lady speaker in "The Friends' Society." My wife met the lady at the meeting-house, and the pious lady expressed indignation that the RELIGIO-PHILOSOPHICAL JOURNAL should have been sent to her. My wife denied sending it, for she knew nothing about it. "But," said the enraged lady, "your name was on it." "That may be," said my wife, "for my husband is ever sending away papers to some one." That good-woman felt very much insulted, but it must have stirred her up to look into the matter, as a medium, not long after that, told me she had been to him for communications with her spirit friends.

Paul says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?" In placing spiritual papers before those entirely in the dark on spirit-intercourse, and the accompanying philosophy, it is not necessary to stretch the matter of conscience to the extent that Paul did, still I do not consider it a sacrifice of personal honor or manliness to lead men gently and kindly into the paths of truth, through ways and means not fully understood by them at the time. When they are out of their chains, free from bondage, they will be grateful enough for all assistance rendered.

There are many persons at the present time, who desire to know about the facts of spirit-intercourse, but on the score of its being unpopular, like Nicodemus, who went to Jesus in the night, so they would like to look into the matter in a quiet way. Thousands enter our large cities, and steal softly away to a medium, hoping to hear from their departed friends. At home they might never speak of such a visit. The same class of persons would be glad to know about the philosophy, if the information could be obtained without wakening up the religious prejudices of their neighbors. Church members residing far away from me, and utter strangers at that, send to me for books or papers—they are hungering and thirsting for a knowledge of spiritual things, but they are so wedged about with opposing influences, that they would prefer to send far away to a stranger than to allow their interest in the matter to be known in their own vicinity. Are they to be blamed for desiring to avoid the censure of the blind, the bigoted, and the ignorant? I think not.

CASSADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

We have been having some cold weather at Cassadaga for the past few days, and the attendance has been somewhat affected thereby. It is larger than last year at this time, however, and interest in the meetings continues unabated. We had a little episode at the conference yesterday morning which has excited considerable discussion among the campers. A little explanation is necessary to unfold its import. Mr. E. W. Bond was one of a committee of two appointed to select speakers for this season. Mr. W. J. Colville was one of the speakers selected. When he went to Europe J. W. Fletcher wrote Mr. Bond asking to fill Mr. C.'s engagement. He was accordingly engaged by Mr. Bond and in due time arrived, accompanied by Mrs. Fletcher. The directors, by a majority vote, refused to engage her. This made Mr. Fletcher and the friends very indignant, and they continued to agitate the matter. Mrs. Fletcher spoke in conference several times and was granted an extension of time over the usual ten minutes. One afternoon they held a reception at Fern Island House, about half a mile from the grounds, at which time Mrs. F. warned the Cassadaga people against shutting out any speaker, claiming that all should have a fair hearing. Yesterday morning Mr. Fletcher rose in conference and made a speech. He spoke of the evil of slander and gossip, and thought Spiritualists should exercise charity, letting him that is without sin cast the first stone. He said: "Suppose mediums are guilty of all they are charged with; when you take mediums away what becomes of your Spiritualism? I feel sorry for those that have nothing to do but to condemn the ones who are doing the work of the Spirits for you. Those who raise the cry are often doing so to turn attention from themselves. Silence is golden—when you don't know anything good of a person and you keep still."

He referred to his friend Ed. Wheeler, and said that when the army of bigots were howling at his heels he (F.) did not turn from him, but he had the pleasure of defending

him before thousands of people. He spoke severally of those who have criticised himself and wife, and declared that he meant to be personal in his references.

At the close of his speech Mr. Bond, who occupied the chair, rose and made some forcible remarks. He said that he had employed Mr. Fletcher as a speaker. He had nothing to say about that. He believed in a broad platform, but declared the privileges of this platform have been abused, by entering upon personalities. He then proceeded to state his position. He said: "I believe that the speakers put forward upon this platform should in their lives exhibit the principles for which we stand. I believe that those who represent Spiritualism before the public should be living examples of our teachings. As long as I have anything to do with the employment of speakers no person whose life is such as to cast reproach upon our cause shall be permitted to lecture here. I speak plainly. In the coming election I desire the vote of no person who does not agree with me upon this point. This matter has been forced to an issue, and I wish to make my position clear. If you do not like my policy, if you cannot agree with my principles, I want you to work against me, and drop me from the board of directors. I stand for a pure, clean platform. When I cannot cast my influence for that I will quietly retire."

After this forcible statement of his position Mr. Bond sat down and Mr. Fletcher made a few remarks in reply, when the matter was dropped. The election to-morrow afternoon will be watched with interest, and I may be able to give the result to your readers in a postscript. Mrs. Fletcher has friends who will work to have the incoming board favorable to her.

During the past week we have had lectures from

RELIGIO PHILOSOPHICAL JOURNAL

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The "Lost Continent." Gleanings in the Fields of Spiritualism.
SECOND PAGE.—Thoughts About Religion, and Common Sense Views of Spiritualism. Seeing His Little Spirit Boy. An Agnostic's Experience. "Facts are Facts that Winn Ding." Jesus—spiritualism. A Wonderful Surgical Operation.
THIRD PAGE.—Woman and the Household. A Psychological Problem. September Magazines not before Mentioned. New Books Received. Miscellaneous Advertisements.
FOURTH PAGE.—Experience of a Distinguished Presbyterian Minister of the Last century. Telepathy. The American Scientific Association. Pitiful Story of a Beautiful Young Woman Driven to Suicide. Water Finding.—Is It Electric? General Items.
FIFTH PAGE.—Science and Religion. Cassadag Camp Meeting. General News. Miscellaneous Advertisements.
SIXTH PAGE.—The City of the Living. Brutal Officers. A Scene with the Bang Sisters. A Horse that Prefers Music to Gata. Seeing Through Handbags. That Remarkable Premonition. The "Savior of the World." Ham Joness. Notes and Extracts from Miscellaneous Subjects.
SEVENTH PAGE.—Who Are Men? Helpless Upon a Friendless Sea. Miscellaneous Advertisements.
EIGHTH PAGE.—More Curiosities at the Lake. Universalism and Spiritualism. Notes from Omes. Miscellaneous Advertisements.

For the Religious-Philosophical Journal.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times. Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple.

LECTURE FIFTH.

THE VOYAGES OF SILLORIA.

His visit to Persia and Egypt—His discovery of the Americas—The Aztec people—Expansion of lands in the southern hemisphere 14,000 years ago—Other lands and strange races.

In reviewing the annals of our country, we find recorded the name of Silloria, who was one of our wise law-givers, or law-makers. He flourished 300 years anterior to our time, or a little more than 14,000 years ago. After voyaging many years in foreign lands, gathering the wisdom of the laws of many nations and peoples in various portions of the then habitable globe, he returned with much wealth and in great state and honor to his own city. Having been carefully disciplined in all the forms of knowledge essential to a messenger, he passed what you would regard a long life in his various travels and studies. His old age was spent in the Parent City, in the stately mansion we have previously described. This mansion was erected for him in honor of his great attainments and public services.

Silloria was a man of large stature and elastic constitution. His vision swept over a wide field, noting both generals and particulars. While his knowledge embraced the details of things, his mind displayed a tendency to broad generalizations and the projection of schemes whose results required centuries to ripen. He was a man of determined courage, who never became disheartened in any undertaking. His was a mind created to rule, to command, to direct. Before he was sent abroad he had attained to great eminence in moulding the laws and government of his own people. At 40 years of age Silloria was initiated into the Sacred Orders and equipped to go as messenger to other lands. He took with him a large amount of treasure, that he might the better gain access to the courts, the seats of learning and the secret orders which he should find in the countries he might visit. A goodly company of young men went with him, both as assistants and students. He moved with a retinue. His various voyages embraced the complete circumnavigation of the globe. He visited Asia, Africa, Europe, the two Americas, besides numerous islands in the Atlantic and Pacific oceans.

Silloria spent several years in the country known as Persia. He there acquired eminence in his particular studies, and not only perfected himself in all the intricacies of their laws and governmental relations, but gave to their law-givers and sages new ideas. Silloria also spent a number of years in Egypt, where he likewise made a careful study of the secret orders and modes of government. His retainers distributed themselves over the country, where they cultivated the acquaintance of artisans, government officials, and in this way drew to them selves much useful knowledge.

It appears that in all the ages, so far as we can learn, mankind have been obliged for the purpose of acquiring and retaining power, influence and knowledge, to unite themselves together by what then seemed most holy and sacred ties. In the remotest ages those secret and sacred orders were established for the protection of the exceptional class devoted to culture. In most civilized countries the intellectual class comprised but a small proportion of the aggregate population. This class sought its own interest rather than the common good. The ignorant masses were

superstitious and often jealous of the advance of knowledge. Hence the tendency of the ruling class to band themselves together in secret orders. These orders were often the only means of conserving knowledge in the midst of the surrounding ignorance.

In his voyage, Silloria found many countries crowded with men, which at the present time are depopulated and barren. Northern Africa, Arabia and Syria were densely populated. Both Upper and Lower Egypt swarmed with human beings.

The government of Egypt approximated the Republican form. The great Governor presided over the whole Republic. He was elected by the nobles of the various Divisions or Principalities; and seven being in those days considered a remarkable number, so seven years was the term for which each great Governor was elected. Under the great Governor, Fathers or Provisional Governors were appointed, who acted in accordance with instructions received from him in their management of Principalities. These Provisional Governors were called Paders.

Silloria's records show that the great majority of the peasantry were held in bondage, by what may be called an upper class. The land was held by this upper class and farmed out in limited allotments to the masses, who received but a small portion of the proceeds as their reward. Animals were domesticated and used, both in agriculture and as beasts of burden for carrying merchandise. Vessels were used on the waters, propelled both by men and animals.

Silloria next crossed the ocean to the Western Hemisphere, and explored a large region now known as North and South America. He named this country Mateland. By comparing the records and outline maps which he left, with maps of North America at the present day, we observe that Behring Strait was then a belt of land, uniting Asia with America. Moreover, the continent in the latitude of California and Oregon extended a considerable distance into the Pacific beyond its present limit. A chain of unbroken and very high mountains traversed the continent from a point near your present Fort Yuma, in south-western Arizona, running northward to the British Possessions. A lower range ran parallel with this further west. The country lying between was elevated, rocky and barren. Beyond the second range was a wide and beautiful belt of country, now covered by the waters of the Pacific Ocean.

A great river roiled its current into the Gulf of California. Its flood-plain was nearly coincident with that of the present Colorado, but was of greater length and mightier volume. The great valley was occupied with a dense and fairly civilized population. The whole face of the country has undergone remarkable changes since Silloria's voyage. Much that was then luxuriant and fruitful, is now wild and desert.

In those days the Aztec people were distributed over the western portion of North America. They built very considerable cities along the banks of the great river and its tributaries, and flourished in large communities throughout the districts now known as California, Arizona, New Mexico and Utah. Old Mexico was also occupied by this people.

When Silloria visited America, he found the Aztecs a peaceable race. The men were of large stature, often seven feet high. [America has been occupied twice by the Toltecs and Aztecs; once before the traditional "Catastrophe," and once since. In the second occupation, the Toltecs arrived in Mexico in the 7th century, and remained 400 years. The Aztecs arrived in the 12th century, and remained in possession of the country until the Conquest by Cortez.—Ed.] They were skilled in mining and the working of metals; were familiar with gold, silver, iron, copper, lead, etc., and knew how to combine these in various amalgams. They did not esteem highly the precious metals, but worked more in the useful and substantial. Their stone architecture reached considerable perfection.

They had a method of cutting stone so they would interlock in the wall. These they bound together with a cement made of clay and certain minerals which were very hard and tenacious when dry. Their walls seemed enduring as the ages. Copper was extensively used, especially in the construction of their boats. There was a remarkable feature in their agriculture. Besides raising cereals, they cultivated large forests of walnut for the food which their nuts afforded. It appears from Silloria's records, that although this people were powerful in physical build, they never raised any animals for food. They were a mild mannered, pleasant, genial race.

There was no special governing class among the Aztecs, and in this regard they were unlike any other people whom Silloria visited. Each family was a law unto itself. When children were born an addition was made to the family dwelling, until at last it came to resemble a bee-hive. Their houses were built for strength and endurance rather than for ornament. Some were built up square and roofed with a kind of thatchwork, while others were constructed like bee-hives, with an opening at the top for the exit of smoke.

During Silloria's stay with the Aztecs, he communicated to them his views of government, and gave them information concerning what he had gathered from other countries; but they were a fixed people, with no plasticity of character admitting of modifications in their mode of life, and hence were but little benefited. He received from them large quantities of gold, as it was very plentiful, and they placed but a small value upon the precious metals.

After taking his departure from the country of the Aztecs, Silloria visited South America. From the outline maps which he left, it appears the southern part of the continent was much wider than at the present day. The inhabitants were less civilized than the Aztecs, except one large tribe on the high lands toward the western side of the continent, which were quite superior, and considerably civilized. Upon the great plains they were divided into different kingdoms. Their form of government was monarchical. They possessed a rude agriculture and raised immense herds of cattle and horses. They congregated in cities and towns. Their houses were very peculiar—cone-shaped, circular built, strong, and placed close together, forming a species of fortification. But little furniture was used. Jealousies often arose between the chiefs of petty monarchies, when large numbers were often destroyed. Toward the southern extremity of the continent the people bordered on savagism. Those who lived on the borders of the ocean and about the large streams, subsisted on the products of the waters.

Silloria remained several years in South America, endeavoring to establish better institutions, and with the more northern tribes he succeeded to some extent.

After quitting America the voyager traversed the ocean for some time, visiting the different islands then above water. The large and small islands which now comprise Oceania, were then united in a continent, and occupied with a dense population—copper-colored, "yellow and a black race." The northern section was inhabited by the copper-colored people, resembling the Indians of North America. The middle portion was occupied by a people, which might properly be called rusty-white. Their hair was woolly and sandy. Their features were quite regular, long-visaged, with considerable brain in frontal lobe; and the records say that all possessed gray or blue eyes. The southern portion of this continent was inhabited by a degraded race of blacks. Their jaws were projecting, nose broad, forehead retreating and back-brain prominent. The shoulders were broad, neck thick, and arms and hands large. Silloria has drawn many likenesses of these men.

The records show that the Chinese and Japanese Empires are very ancient, indeed; and Silloria spent much time in that quarter of the globe. He found there a dense population, who were under kind of civilized form of government, not much unlike that which prevails there at the present day.

At that day and age our people (of the Lost Continent) were better skilled in the knowledge or science of ship-building than any nation on the globe. In many countries Silloria's ships were regarded as great birds descended from the heavens. By some they were regarded as the Great Spirit, and Silloria's reliance as immortal beings from the world of spirits. Silloria's investigations often depended upon his encouraging these superstitions and fears. By means of various chemical devices familiar to the voyager, he was able to wield a great power over many barbarous and half-civilized nations of the earth. In some countries, when leaving his ships and fitting up his land carriages for excursions into the interior, Silloria was often moved to perform many wonderful experiments in electricity and magnetism, by which he induced the natives to supply him with many necessities for his journey. Occasionally hundreds of these natives traveled with him for days, in wonder at his exploits.

One of the young men who accompanied the voyager was left on the American continent, with the Aztecs. His name was Orondo. Others were left in various parts of the world, on different missions. Some of those returned to their native country, while others remained permanently in the home of their adoption.

While examining the records of prehistoric times, we pause to reflect concerning the gap of ages which separate the past from the present. You speak of the recent discovery of the figure of the earth; the recent discovery of America; of recent discoveries in science and mechanism, as though the world was for the first time coming to the knowledge of these things. We assure you that all these, together with arts not yet revived and a civilization transcending anything known to history, were familiar to us as household words.

We marvel that these should have been lost for so many ages, and that eventually, one after another should be reclaimed and minister once more to the wants of man.

But when we remember the physical revolutions that have swept over your globe; the sinking of continents; the elevation of great plateaus into regions of frost and cold; the deprivation of once fruitful lands of their accustomed moisture; the changes in climate; the almost entire destruction of races, it is no longer surprising that those who survived these great mutations, should have preserved only the torn fragments of the culture which these mighty disturbances swept away.

Silloria spent about eighty years in accomplishing his various voyages (he lived 227 years), during which he repaired his ships ten different times. He returned to his own country with three vessels. These were loaded with specimens of ore, mostly minerals, woods and seeds from the various countries he visited, together with cloths of various kinds, implements of husbandry, machinery, etc. He also brought home with him seventeen individuals, representing the different races and nations.

It is important to observe here, that Silloria's movements during this long period had

not been entirely unknown to the members of the sacred orders in the home country. It is true, in that period many changes had occurred among his own people; but when his course was shaped homeward, his countrymen were aware of the fact. As we have told you, the members of the sacred orders were possessed of certain occult powers. Among the last secrets which were imparted to messengers before they went abroad, were the methods necessary to make available these occult powers, so amply inherited by the patriarchal people. Now, by means of this power, Silloria was in constant sympathy with his brethren in the Parent City. By a species of mental telegraphy he was not only able to acquaint them with the general conditions by which he was surrounded—whether it fared well with him—but also of his relative distance from his native land; so his return was duly anticipated and great preparations made for his reception.

To be continued.

Gleanings in the Fields of Spiritualism.

MRS. EMMA HARDINGE BRITTEN IN MEDIUM AND DAYBREAK, ENG.

"Why do we never see your once familiar name in the papers?" "Why do those who cannot listen, no longer read you?" etc., etc. Such are some of the queries which constantly reach me from esteemed friends of the cause of Spiritualism, and which if answered in detail would occupy about as much time as I now devote to urgent professional literary work. To satisfy these kind inquiries, and assure all whom it may concern that I am as active and devoted as ever in the cause of spiritual propaganda, I will ask a little space, Mr. Editor, for the present article.

In the first place, then; my name seldom or never appears in the spiritual papers, because I write no report of my own doings.

Next, my special literary occupations only permit me to give time to platform work, not to journalistic contributions, or the preparation of lectures, etc., for the spiritual press.

Having entered upon the once familiar task of making notes of travel, I will first recur to the status of Spiritualism in America, as it appeared to me during my recent twelve months' visit.

Being engaged during the whole period of my stay in editing a weekly New York journal, in connection with my husband, I was unable to speak on any other platforms than in New York, Boston, and their immediate surroundings. Still I maintained a constant series of observations on the status of the Cause in various parts of the country, and I must admit that compared with the vast and universal interest of years gone by, I could not but realize a considerable failing off in the work of public propaganda. Where large and flourishing Sunday meetings and Spiritual Lyceums were once established, such gatherings have either ceased, or are few and poorly sustained. My own services were eagerly solicited in many great Western cities, for the purpose of endeavoring "to create a revival," where the noble Cause had been permitted to languish and almost die out.

And notwithstanding this unequivocal decadence in the direction of public effort, I found by unmistakable evidence, that the interest of the community at large in Spiritualism is increasing in every class and grade of society.

I am led to believe that this seemingly paradoxical condition is due to the fact, that nearly all the first brave and self-sacrificing veterans of public propaganda have passed away to their well earned reward, leaving few recruits as devoted and earnest, to fill their honored place.

Meantime, from the spiritual side of the Movement, the work still goes on, and the influx which reaches the hearts and minds of individuals, permeates with subtle and resistless force the ranks of society, is probably as effective in the present phase of the spiritual outpouring as the clamor of debate formerly was, when the whole march of Spiritualism was one continuous scene of warfare.

Remembering how many hundreds of personal evidences I have received concerning the elevating and purifying effects of our glorious spiritual rostrum, I could not but lament the cold apathy and indifference with which the Spiritualists of many of the great cities dispensed their wealth freely for their own personal amusement, and yet suffered the various speakers who once made hundreds, ay thousands of their hearers better men and women for their noble teachings, to languish in obscurity, or seek other paths of usefulness in secular employments.

Dark circles—many of which after a few weeks of flourishing and remunerative business, frequently ended in ruinous exposures—could be patronized to the extent of hundreds of dollars per week, whilst the Spiritualists of scores of great cities in which the Modern Spiritual Reformation was once preached to thousands of awe-struck listeners, cannot as they affirm—now command funds enough to sustain the most inexpensive Sunday meetings.

Last March they stepped out from the seclusion of their private ministry, and engaged Tremont Temple and an efficient band of speakers, musicians, and artists, to celebrate the famous Anniversary of the 31st of March. I had the honor of being one of the speakers of the glorious evening, and never in my life addressed a grander and more respectable gathering than those who filled that splendid building on that great occasion to its utmost capacity.

My theme grows under my pen. I know,

spiritual Movement, and that they are still as essential to prove that spirits can communicate at all, as the wires of the electric telegraph are necessary in the transmission of messages. And yet, I should as soon think of standing in rapt admiration before the working of the electro-magnetic battery, and deem that its sounds were the all of the telegraph, utterly forgetful of the message, as to allow that the exhibitions of mere phenomena are the all of Spiritualism, without the philosophic teachings which explain the condition of the soul's existence hereafter.

Both forms of revelation are equally necessary, and their essential and mutual interdependence makes it all the more a matter of deep reproach, when wealthy Spiritualists are seen night after night pouring forth their means for their own selfish and personal gratification, and yet withholding the slightest measure of support to those inspiring meetings where hundreds of the poor and comfortless can derive knowledge of priceless worth, where the good are strengthened in their life of discipline, the guilty warned, and the apathetic awakened to the noblest purposes of existence.

In my own career, and for my own personal endeavors, I have not one word of complaint to utter. Throughout the entire period of my stay in America, the only cessation of my platform work was caused by illness, necessitating my silence for two or three weeks. In New York City and Brooklyn, my dear and esteemed friends, Mrs. Brigham and Mrs. Lillie, the permanent speakers engaged, graciously gave up their platforms to me, and my large and enthusiastic audiences left no loophole for the surmise that there was any lack of public interest in the doctynes of Spiritualism.

In Boston, where Mr. Colville had established most excellent and well-sustained meetings, he, like my New York friends, generously shared his platform with me whenever my other engagements permitted me to occupy it. My dear old New York friends, Mr. and Mrs. Henry J. Newton, and my no less dear new friend, Judge Dailey, of Brooklyn, gave me all the opportunities I could embrace to prove that the great public is as kind and as deeply interested as ever.

As to the camp meeting, three of which I attended during their busy sessions, I should scarcely be able to do justice to their vast magnitude without being deemed guilty of exaggeration, by my English readers. The fact that at Lake Pleasant alone in my closing Sunday lecture, I addressed an audience of over 12,000 persons, may give some idea of the immense importance of these monster gatherings. Let me add, in the giving of justice as well as thankfulness to my American audiences, that the 12,000 who were assembled on the closing Sunday at Lake Pleasant, listened for over one hour without once moving from their seats, without apparent weariness, disturbance, or the interference of a single sound; save such as their enthusiasm and sympathy rendered inevitable.

If my strictures against the pure selfishness, which has suffered the work of public propaganda in many parts of America to fall into neglect, seem harsh, therefore, let me not be misunderstood. Public interest is more alive than ever to the stupendous influence which Spiritualism has in the past, and must in the future exercise upon humanity, and where and whenever opportunities are afforded, the public come, and the public deeply and earnestly sympathize with the revelations and teachings of the spirits.

There are but few names now in American Spiritualism, the mention of which would ring with a familiar tone in my readers' ears. Walter Howell is doing an excellent work in America, and is received with favor everywhere. Mr. Colville must command the public where or whenever he speaks. Dr. F. O. Matthews and his sweet wife are located at Brooklyn, New York, and whilst partaking of their kind English hospitality, I found, that as a highly acceptable clairvoyant and healer, Dr. Matthews has no rival.

I must not omit to mention the Ladies' Spiritualists' Aid Society of Boston, which under the honored Presidency of Mrs. Wood, for twenty-eight years, has dispensed the priceless blessings of charity, love and kindness, not only to the poor of the spiritual ranks, but to all who need the aid which a noble and efficient band of loving, working women can render. These ladies have rented and furnished a beautiful hall of their own, where they hold meetings, also cut out and make garments, collect funds, visit the sick, and dispense blessings unnumbered, in their quiet, unostentatious way.

Last March they stepped out from the seclusion of their private ministry, and engaged Tremont Temple and an efficient band of speakers, musicians, and artists, to celebrate the famous Anniversary of the 31st of March. I had the honor of being one of the speakers of the glorious evening, and never in my life addressed a grander and more respectable gathering than those who filled that splendid building on that great occasion to its utmost capacity.

My theme grows under my pen. I know, and too long on the limitations of your crowded columns. Leaving "unaided," therefore, I will close my all-imperfect notes of American Spiritualism, and ask permission to offer another paper at no distant date, on Spiritual Gleanings from the North of England.

The Lime, Humphrey Street,
Cheetham Hill, Manchester.

Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D. BELDEN.

"To be or not to be: that is the question."

If Spiritualism is a delusion, it is by far the most stupendous and cruel delusion the world over witnessed. For could it now be made positively certain that the whole phenomena in all its phases, was a complete deception—that it related wholly to some heretofore unknown truth in nature and had nothing whatever to do with immortal life; and that no spirit had in fact, in any one instance in the last quarter of a century, communicated with man, thousands of men would, I believe, sit down and bitterly weep—weep as men having no hope, more than if the sun were forever blotted from the heavens. For who can not now see that if the phenomena of our own times, which are so various and complete, contain no evidence of immortal life, that those which have come down to us from a past age, must also fail with them? Surely as all the interest we have in this great volume of life and beauty around and above us, and as the love we bear to parent, wife, child, brother, sister and friend, are involved in this question of immortal life, it can not unbecome one who takes grateful delight in all these relations to give this subject deliberate thought.

Let us then, use the expression of a great thinker, "steady ourselves in the presence of these facts"—in the presence of these phenomena, and see if one can not state some general principles of reason and law by which we may be enabled to reduce them the better to our common understanding. The jurist, when confronted by a complicated case of well-attested circumstances, thinks, if he can state an hypothesis, which is consistent with, and which will at once harmonize all the facts, he must have arrived at the true state of his case. Webster, upon the trial of the celebrated Knapp case for the murder of Capt. White, said: "If one finds a key which fits a given lock, he reasonably supposes it to be the key of that lock." This supposition has the greater force when it happens that the lock is one of extraordinary complication. This proposition embraces within itself a law, which serves to conduct the human understanding to the home of truth with wonderful precision. Before making application of this rule to the case at hand, let us illustrate it by a few examples. Take the discovery of the principle of the common pump, as given by Tyndall. It was known that when the air was exhausted in a tube, one end of which was immersed in water, that the water would rush up the tube to fill the vacuum. It was not known what caused this phenomenon. But it was said, at the time, that it was because "nature abhors vacuum." Nor was it known to what height the water would ascend. But on one occasion when the gardeners of Florence wanted to raise the water to a great height it was found that the column ceased at the height of thirty-two feet. Application was made to the most skillful of the pumpmakers, but to no effect. Not one of them could get the water to rise above thirty-two feet. The matter was finally brought to the consideration of the philosophers and by them much debated. The mind of one Torricelli, pupil of Galileo, became much involved; and he pondered the matter greatly. At length the idea broke in upon him that possibly the air possessed weight and that the water was forced up the tube by the pressure of the atmosphere on the outside. But how was he to test this matter. He reasoned thus: "If a column of water thirty-two feet high holds the pressure of the atmosphere in equilibrium, a shorter column of a heavier liquid ought to do the same. Now mercury is thirteen times heavier than water; hence if my induction be correct, the atmosphere ought to be able to sustain only thirty inches of mercury." Making the test he found that the column of mercury was supported no more than just thirty inches. From that day the philosophy of the common pump was understood. The celebrated Pascal followed this experiment with another deduction. He reasoned thus: "If the mercurial column be supported by the atmosphere, the higher we ascend in the air the lower the column ought to sink, for the less will be the weight of air overhead. He ascended, the Puy de Dome, carrying with him a barometric column, and found that as he ascended the mountain the cold air sank; and that as he descended, the column rose." This settled it. Here the supposition that the atmosphere possessed weight, explained and harmonized every fact in the case. "It was the key to that lock." And from thence hitherto, there never has been, and it is impossible that there ever can be, a fact discovered in opposition to it, simply because all the facts and phenomena of nature are consistent with each other, and in harmony with nature itself. The fact that it takes more time to boil vegetables here in the high altitude of Denver, than elsewhere—the fact that the miners in our mountains can not boil white beans at all, as well as the fact that in our neighboring town of Central City, water will rise in an exhausted receiver no more than about twenty-eight feet, are phenomena all explained, and only explainable by the same hypothesis.

"When the law of gravitation first suggested itself to the mind of Newton," says Tyndall, "he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes; the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established, and the verdict of science subsequently confirmed his conclusion." "On similar grounds," he continues, "we found our belief in the existence of the universal ether. It explains facts far more various and complicated, than those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up. But no such phenomena has ever been pointed out. It is, therefore, at least, as certain that space is filled with a medium by which suns and stars diffuse their radiant power, as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves, in its grasp."

This method of testing the truth of any given proposition by harmonizing or attempting to harmonize all the facts, is truly the golden rule of reason. Under its far-reaching guidance, the human mind has weighed the planets as in a balance; has been conducted to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause, is the world indebted, for the marked and most remarkable material progress of the last hundred years. Need I say that under this rule there can be an hypothesis stated, and only one, which can reasonably explain and harmonize all the so-called spiritual phenomena of this, and of all past ages?

It is known that the writings of Plato,

Plutarch and Paul, and that every scrap of history, sacred and profane, from Genesis to Revelations, and from the writings of St. John, to the issuing of this morning's newspapers, recognize the existence of these phenomena. And they are the phenomena of nature; unlike jealousy, they are not "begotten on themselves, and born of themselves," but have an honest parentage. They all stand related in some degree, and faithfully point to some great truth. They are the offspring of some great fact. The question is, what fact? The Christian religion, and the religion of every people on the globe, rest upon the supposition that they point to immortal life, and spirit communication. I shall not stop to show that if on any occasion, or in any age, there has been communication between the dead and living, that the law by which that was effected, is in force at this time, and that by a compliance with the conditions, similar results may be had now as then. Nor to show that modern and ancient Spiritualists are identical in character; nor yet to show that if the spiritual phenomena of our own times are proven to relate to some fact heretofore unknown, and to have no connection with immortal life, that then, and in that case, the ancient must necessarily fall with the modern. To those who fail to perceive the truth of these propositions at a glance, I have not now any word to say, my object being to prove to those who honestly entertain doubts of man's immortality that "the dead" do "rise," and that our "faith" is not "vain." Let us then reason together.

As layman, having no dogmas to maintain, but as men, desiring to reasonably know whether we, ourselves, are anything more than mere bubbles on the great ocean of life, to burst and go out forever; whether really we are, of any intrinsic value, more than so many sparrows, "two of which were sold for a farthing." Let us reason on this subject as best we may. The fact should not be overlooked that the phenomena in all its phases, in all ages of the world, have ever asserted and assumed for themselves the spiritual hypothesis. They have ever solemnly, earnestly, and even vehemently done this. That is, something appears before us under certain conditions, which has the memory, sentiments, will, and even the enthusiasm of a man. It has the characteristics of a particular individual; more, of thousands of individuals. It displays characteristics known unmistakably to belong to your friend. It directs your attention, may be, to facts long out of your memory, known only to yourself and the one who purports to communicate with you. It asserts that it is your brother. It writes the sentiments, knowledge and name of your brother on a slate, under conditions that render it physically impossible that any human agency could have done it. Possibly it goes before the camera of a photographer, and gives you the perfect likeness of your brother. The point is this: under all the circumstances, although you may hold in abeyance your judgment, if possible, you are not safe in assuming that it is not the thing it purports to be. The most natural and proximate conclusion to be deduced from given premises, is generally the true one. If you find a key in your house, remote from all other houses, it is more likely to be the key of that house than of any other. If the key is a peculiar and complicated one, and you find it unlocks the outside door, you naturally suppose it to be the key of that house. If it was instead a large bunch of keys and you find within the house a lock corresponding to each several key, it would be unnatural and unsafe to conclude that the bunch of keys belonged to some other house of which you had no knowledge. The spiritual phenomena in all its phases, ancient and modern, is a structure containing many apartments, every one of which is unlocked by the supports and purports to be, and no one of which can be unlocked in any other way. One would naturally suppose, therefore, that it was "the key to that lock."

It explains all such lives as that of Marmont, and Jesus, and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, Joseph, and Paul, and all such men as unlocked by the same key. "Socrates died like a philosopher, but Jesus Christ like a God." Think you they did not believe? Did the great Socrates labor under a life-long delusion?

"It must be so—Plato, thou reasonest well! Else, whence this pleasing hope, this fond desire, This longing after immortality?"

In further discussing the evidences tending to prove that Spiritualism is a fact, I deem to state another rule of reason, which I deem more particularly applicable to the class of evidence I am about to present, believing it will be of service to us in our endeavor to arrive at correct conclusions respecting these spiritual phenomena. It is this: As the facts tending to prove any given proposition are multiplied, the probability of its correctness is not only increased, but the probability of the truth of each one of the supposed facts is also increased. That this rule may be the better understood, let us again illustrate. Scientists make discovery, or believe they do, that the earth is depressed at the poles twenty-six miles, and that it is correspondingly bulged at the equator—being turp-shaped. They cannot ascertain this fact with satisfactory certainty. But so far as the discovery goes it indicates that the earth has been at one time a molten mass; and that it has been rounded by the same law that moulds the dew-drop, its depressed and bulged condition being due to its revolutionary motion. All this seems probable enough, provided other facts be found to support the supposition. They reason thus: If this is a truth, the other planets must have been moulded by the same law, and each should be bulged and depressed in a ratio corresponding to their quantities of matter and the rapidity of their motion. Jupiter being more than twelve hundred times larger than the earth, with a revolution every ten hours, should be depressed at her poles six thousand miles. Addressing their attention now to Jupiter, they find the facts corresponding exactly to their theory. But they can not be wholly certain of the fact, though the probabilities are a hundred to one that it is correct. To remove this doubt they now direct their observation to the earth. They find that the earth contains heat, and that as they penetrate the earth, the heat is increased at a rate which would give them molten matter at a depth of less than a hundred miles. They also find that wherever there are volcanic eruptions at any point on the earth's surface, that there are simultaneous disturbances at other craters thousands of miles distant; indicating that the craters of volcanoes are but the breathing places of the fiery mass beneath; and that they each border on to a universal sea of molten matter. They are now observing the moon, and find that the relation which it sustains to the earth could not exist had the earth the weight of a solid mass. That the phenomena of the moon can be accounted for on the supposition that the earth's interior

is melted and greatly expanded. These facts are not only all in harmony, but the multiplication of them has increased the probable truth of each of the doubtful facts, and they now unhesitatingly reach the conclusion that Jupiter and the earth, and probably the other planets, are depressed at the poles; as well as that the earth is now, still, at no great depth a molten mass.

It may thus be seen that as the facts of Spiritualism are multiplied (and their name and variety are legion) the probability of the spiritual hypothesis is not only increased, but also is increased the probable truth of each one of the supposed facts or test cases. Like the stones in an arch, they support each other. Or like the particles and rocks which make up a mountain, they blend and constitute a unit. They stand together; and they can not, without doing violence to truth, be separated.

THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind, which have been witnessed in the past, or may be observed from time to time in private households, or in the public and non-private assemblies and societies. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of medium power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the accuracy of the reports submitted upon which we must depend for matter to fill it. Send up those bands of great value, and others are daily occurring. Let the accounts be as brief as may be and ret sufficiently full to clearly understand.

Questions not requiring lengthy answers, and bearing upon the accounts may be asked. They will be answered by the editor or an invitation extended for others to reply.

Seeing His Little Spirit Boy.

To the Editor of the Religio-Philosophical Journal:

I was slow in admitting my belief in Spiritualism until the year 1854, for my invisible friends gave me so many convincing proofs, that to doubt it longer lookeled in me either cowardice or idiocy. Let me state a remarkable instance of entrance that unexpectedly occurred to myself. At one time after an afternoon's ramble with a friend, we terminated it by calling upon another friend, and as he was a good tipping and writing medium, we persuaded him to try to get some communications through the table. We three sat at the table, but the tippings commenced I became so overpowered with a drowsy influence, that I withdrew my chair to a more remote part of the room, and gave way to the overpowering sensation. In this state I had a distinct vision (if I may so call it) of my little boy D., whom I had followed to the grave about two years previously. There was no mistaking his presence, as he was standing by my knee and looking me in the face. He said distinctly: "I want you to tell mother you have seen me, and tell her, also, that I think of her as much as ever, and I know she often thinks of her little boy. Tell my brothers and sisters I think much of them, too. Tell them you have seen me." In an instant I was restored to consciousness, as it were, by a sudden shock.

My friends were just rising from the table, but to whom I said nothing, but took the place of one who had risen. Soon the table commenced tipping at my request, and gave the following:

"Father, it was really me that you saw. Now, don't forget to tell mother what you have seen and heard. D."

From my spiritual diary, let me transcribe the following incident as showing that spirits for sometime after their departure, retain some of their sensitive peculiarities, and will at times make you aware of any misrepresentation, as they necessarily depart in various conditions of mental and moral advancement.

At a circle at which I was present, The name Henry Clark, was given us. As nobody in the circle knew such a person, I explained that he was, probably, an acquaintance of mine. In explanation to the company, I said he had been a young man of good natural abilities, but had abused his opportunities and had drank himself deliberately to death; in fact, he was a fool. It was three weeks ere I attended this circle again. What was my surprise when the following sentence was given us: "Bruce, I want you to distinctly understand that I am no fool."

HENRY CLARK.

I was very much surprised and felt called upon to apologize. "Henry," I remarked, "I did not call you a fool in the sense in which you take it. I meant that you acted foolishly. There are more foolish people than absolute fools among us. The communication from Clark was then resumed:

"O that I should be compelled to come in this suppliant manner. O my dear brother Zeba, how I have wronged you!"

His brother Zeba was not present, but in a subsequent conversation with him, he thought Henry alighted to the misapplication of some funds which he had entrusted to his care.

It is in little incidents like the above that the serious inquirer places the subject of Spiritualism beyond all cavil. DAVID BRUCE. Williamsburg, L. I.

An Agnostic's Experience.

To the Editor of the Religio-Philosophical Journal:

The year 1850 found the writer with his wife living in Ottumwa, Iowa, a commercial traveler by occupation and an Agnostic in belief, inclined strongly to radical materialism. My wife was very liberal, although the daughter of a sanctified Methodist. In July of that year, my wife died in childbirth. After her death, as is usual, her father's pastor called in to see us and to console the sorrowing family and friends, which he did by asking if we thought she had gone to hell. This remark was made to a sister of my wife. Had it been made to me, I do not know what I would have done then, but if made now, I would order him out of the house, and assist him in case he did not go in double-quick time. I need not say he did not preach the funeral sermon, but another minister did, which will be the last orthodox sermon or prayer that will ever be said in my family while I live, or over our remains after we leave them. After her demise I was not satisfied to believe that death ended all. I had no proof that there was a Heaven, and to know her was sufficient proof that there was no hell for her. The church had nothing to offer except blind faith, and Spiritualism I knew nothing of and cared less, but I said through Spiritualism alone can I learn whether the loving wife of two years and a half, and a mother of but a few hours, has gone from us forever, or does she still live? I said that I was just capable of investigating this matter as any living man, and would lay all prejudice aside and investigate for myself. A year and a half after her death I was married again—this time to a more liberal lady, and the daughter of a Spiritualist, and we investigated the phenomena of Spiritualism together. Soon after our marriage we moved to Chicago, where we had a better chance to learn something of Spiritualism. We saw some truth with a great deal of fraud among the Shays, Fays, and many other catch-penny

shows. After two years of investigating, we attended Mrs. S. F. DeWolf's developing circles, where we soon learned that my wife was a medium. After we had attended two of these circles, I said to my wife, "If there are spirits and you are a medium, they can control you in our own quiet happy home better than anywhere else." We sat down in the twilight, and to my surprise my wife was under control in a few moments, and in this unconscious state we talked for two hours. The control claimed to be the spirit of my departed wife, and I was forced to believe that it was her, as we talked of things unknown to my present wife or any other living person except myself.

From that day to this I talk with my first wife any hour I wish to when at home, as well as with many others that control. In her normal state my wife speaks but one language; under control she speaks four different languages, and can sing and play on the piano as well under control as out of it. She is not a public medium; being the mother of three small children, she can devote but little time to her mediumship. Only for myself and a few of our immediate friends is she controlled, and then never for money, therefore, there is no object for deception. She could not deceive me if she wished to do so, and would not if she could. She has several other phases of mediumship not so far developed. It makes no difference what the Seybert committee report; I am thoroughly convinced of the truth of spirit return. After four years of investigating and more than half that time with my own wife, the medium, and in our own home where deception is at a discount, I can say I know Spiritualism to be a fact. In order to obtain pure, unadulterated Spiritualism, select your own friends and hold your own private circles in your own quiet homes, and keep away from those cheap ten-cent shows and promiscuous gatherings and you will get the genuine. The minister referred to is now on a farm in Dakota, where the majority of them had better be, instead of the pulpit preaching a religion that encourages crime.

S. M. B.
Chicago, III.

"Facts are Chiefs that Winna Ding."

Recent experiments with what are designated "homing pigeons" have fully confirmed the fact that the birds will fly, with great speed and the utmost precision, distances of hundreds of miles, and reach their respective homes after flying many hours at the average rate of forty miles per hour. The bow of this marvelous feat is unknown, but the fact is undeniable.

Living organisms as small as flies or gnats are incomprehensible to the most learned; their mechanism are as perfect in their degree as are those of man, but the complexity of the mechanism, associated with their minuteness, would, if the phenomena were not daily visible, be inconceivably marvellous; only less marvellous than are monads and bacteria, the length and width of whose bodies are the thirty-thousandth of an inch, and the vibratile flagella by which they swim being less than the two-hundredth thousandth of an inch in diameter, and yet these almost invisible threads possess great vital activity. Careful observation alone will gradually reveal the marvellous mysteries of nature, and no alleged phenomena, however improbable, if testified to by many credible and capable witnesses, should be contemptuously rejected under the supposition that such phenomena are contrary to natural laws and of impossible occurrence.

All the common phenomena of nature, apart from experience and logical inference, would be thought impossible. Take for example gravitation, a property of all substances, and the influence of which, as far as is known, is instantaneous in its action at any distance, or, at least, if not instantaneous, its speed has never been calculated, as have been the speeds of light and electricity; a force not exhausted by incalculable space, which acts as certainly on objects a billion of miles apart as one mile; an energy that cannot by any means be intercepted either by vacuum or solid; that holds every atom in the universe in its relentless grasp, a dewdrop being equally under its control as a nebular cluster containing millions of suns and systems.

Take light, travelling by undulation only, and not by progression, through a hypothetical boundless ether—this is unexhausted by distance, and is a form of force without being an entity; is produced by vibrations in a hypothetical something, the existence of which is only the necessity of theory. Luminescent ether is theoretically denser than a diamond, and millions of times more elastic than steel, and yet offers not a phantom of resistance to the faintest and most attenuated gas.

These and myriads of other theories of science, are generally accepted by the learned, as the most satisfactory modes of explaining every-day phenomena, and yet there are scientific men who refuse to observe facts that can be made as palpable as that two and two make four, or that the moon is seen by the reflected light of the sun.

The latest, or rather the supposed latest triumph of science is photographing the invisible. Objects too faint to produce visual impressions on the human retina, leave distinct impressions on the sensitized dry plate, and gelatine and silver accomplish more than the most sensitive human eye. The practised eye of the astronomer, aided by the highest telescopic powers, observes millions of stars that are invisible to unaided vision, but a mechanically-arranged telescope, with a sensitized photographic plate as a retina, registers the existence of myriads more, too far removed from earth to produce visual impressions on the most sensitive human eye, aided by the most powerful optical instruments. All this is very interesting, very wonderful, and possibly very true, but other facts, probably more interesting, wonderful, true, and important, are turned from with open or ill-concealed disdain—more important because the former have special relation to physical and biological laws of terrestrial importance, whilst the latter not merely refer to the phenomena of this life, but point to a future state of existence of which this is but the transitory preliminary stage.

If the alleged phenomena of Modern Spiritualism be true, they appeal to precisely the same kinds of evidence as those by which ordinary mundane facts are established, and their solution is more important because they foreshadow, if they do not prove, a condition of existence the outcome of the present, and possibly, though not demonstrably, of limitless duration.

If psychography, which may be observed in the full blaze of daylight, and in any apartment, be genuine—and thousands of honest, credible, and competent witnesses affirm that it is—why do not the leaders of scientific research, the men who profess to seek truth for truth's sake, carefully and courageously examine the phenomena, which may be had under conditions that render imposture impossible?—*Light, London.*

Jesus—Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I am impelled after reading the excellent article from the pen of E. W. Wallis, entitled "Spiritualism—Jesus," to write to express approval of the sentiments therein advanced, and my hope that we may hear much more in the same line of thought; not that Bro. Wallis has said any thing new in his article, for does he not in nearly every sentence give utterance to the same grand truths which the JOURNAL, in common with the best speakers upon the spiritualistic rostrum, has distinguished itself for years in advocating? But I consider the matter treated of as of much importance to humanity at large, that while not allowing other and vital departments of our great work to suffer from neglect, I am anxious to see those ideas kept before the public mind, until we as Spiritualists, will become fully imbued with the importance of practical effort on our part, for the elevation of character and its attendant concomitants.

I am glad to know that in many parts of the country we find Spiritualist societies organized and laboring zealously in every good work; but after all, is it not a fact, that comparatively speaking, we are doing next to nothing? Are we not in danger in our justifiable a-horrence of the superstitions dogmas of the Church and all past religions, of overlooking that sublime idea which after all has been the vital spark that has kept the Church from utterly failing to pieces?

Say what we will of the Church, and none can be more thoroughly convinced than I am, that its doctrines of man's fall, infallible bibles, vicarious atonement, and salvation by faith are purely mythical creatures of the imagination, and may be even worse, than the real. No one can be more denunciatory of the intolerance of the Church in all ages, including our own, and yet the fact remains, that on the part of a very large portion of its members, they are held together by a sincere desire to do good, a love for God and humanity that enables them to undergo in many instances great privations; to make many sacrifices of personal comfort, if perchance they may help their fellow-man.

Call this a sentimentalism if you will. I believe it to be a sentiment that we cannot afford to ignore. I believe that

Woman and the Household.

BY HESTER M. POOLE.

[106 West 29th Street, New York.]

SOWING.

Sow with a generous hand;
Pause not for toll or pain;
Weary not through the heat of the summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed and fear not;
A胎 will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken;
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's womb deep,
Let your warm tears fall upon it,
They will stir in their quiet sleep;
And the keen blades rise the quicker,
Perchance for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall to-day;
And care not what hand shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow, and look onward and upward,
Where the starry light appears—
Where, in spite of the coward's doubting,
Our own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears. —anon.

WHAT "THEY SAY."

The City of Pullman, Ill., founded five years ago last May, contains a population of 7,500 souls. Within it are found five churches and two schools, but no lock-up or jail, no magistrates and but one policeman. Nothing is spent for the relief of the poor, since the population is self-supporting. The following is the answer given by the chief clerk of Pullman, the village where prohibition proves its feasibility:

"Can you furnish us with your statistics of crime?"

"Answer: We have no crime."

"Have you any asylums, such as those for lunatics, orphans, benevolent, etc."

"Answer: None."

"Is the trade in strong drink prohibited?"

"Answer: Sale of malt, vinous and spirituous liquors forbidden."

"Do you attribute to the absence of facilities for getting drink any improved state of morals, as compared with other cities in your State?"

"Answer: We certainly do, as one important aid in this direction."

The moral is one which all who run, may read.

Miss Frances E. Willard, the noble leader in noble cause, gives, in regard to the National Prohibition Party, the following noble sentiments:

"Parties are the moulds into which God pours the principles that are to bless humanity. But when these have crystallized into the law and life of a people, God breaks the mould for which he has no further use. Parties, like men, travel the long road from cradle to coffin; but, unfortunately, when dead, they are not so sure of a burial as men. Parties are organic—they grow by gradual accretions, and require nourishment and care. As a whirlwind begins with a few leaves or particles of dust, so a party begins with a few individuals, often obscure; but if God's breath sets them in motion, the widening and ascending spiral of their progress draws in the multitudes. Both parties have their best analogy in well-disciplined armies, under intelligent and faithful leadership. First, the soldiers must be recruited, one by one, for a well-understood contest against a foe detested by them all. Our temperance women have been petitioning legislatures which were, as a rule, companies of soldiers enlisted for no other purpose than to defeat their measures. Is it any wonder we have grown tired of it, and decided to invest our valuable time where it promises better results—namely, in recruiting, one by one, from the people of the country, soldiers committed to the position. 'The Saloon must go!'"

"The men who will naturally unite in this party will also strongly support Civil Service Reform, Anti-Monopoly, and Anti-Mormon Legislation, and commit the organization heartily to the cause of National and Compulsory Education. The best elements of the disintegrating parties of the past will gravitate toward this; from their out-work hulls the sound timbers will help make up our life rafts. Very soon this new 'party of great moral ideas' will hold the balance of power."

Mrs. H. B. Goodwin writes about the women of Switzerland in this fashion:

"The industries of the women surprise and interest me even more than those of the men, for in addition to every kind of outdoor toil, they perform the household labor of baking, brewing, washing, of spinning, weaving, sewing and knitting."

"There scarcely seems any limit to the produce of their hands. The pretty summer silks so highly prized by our American ladies, are woven in large quantities in the chalets of Swiss peasants, and silk kerchiefs of every size and hue are the products of their looms. Along the shores of Lake Zurich the click of the weaver's shuttle is heard in more than half the humble homes. I have learned that the amount of silk woven each year in Switzerland, amounts to more than \$40,000,000; and the larger part of this is woven by women in their homes, using looms very similar to those used by our grandmothers. They also spin both flax and cotton, and with the threads they knit, net, crochet and weave hosts of useful and fanciful articles. Their embroidery is famous for its beauty and delicacy."

The largest part of the women whom the tourist meets, are tanned, hard featured, and look as if their incessant toil was performed hopelessly; but I have seen many cheerful toilers, singing as they spin, weave, and knit, and I have also seen a few very pretty girls, clad in the picturesque Bernese costume and looking very bright and intelligent."

STRANGE FASHIONS.

Diarrell in his "Curiosities of Literature" gives the following:

"The ladies in Japan gild their teeth, and those of the Indians paint them red. The pearl of the teeth must be dyed black to be beautiful in Guzerat. In Greenland the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she were not plastered over with paint. The Chinese must have their feet as diminutive as those of the she-goat; and to render them thus their youth is passed in torture. In ancient Persia an aquiline nose was often thought worthy of the crown; and if there was any competition between two princes, the people generally went by this criterion of majesty. In some countries the mothers press the head between two boards; and others press the head between two boards; it

may become square. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of it. The female Hottentot receives from the hand of her lover, not silks nor wreaths of flowers, but the entrails of animals, to dress herself with."

"In China small round eyes are liked, and the girls are continually plucking their eyebrows, that they may be thin and long. The Turkish women dip a gold brush in a tincture of a black drug, which they pass over their eye brows. It is too visible by day, but looks shining by night. They tinge their nails with a rose color. An African beauty must have small eyes, thick lips, a large flat nose, and a skin beautifully black. The Emperor of Monomotapa would not change his amiable negroes for the most brilliant European beauty."

"An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. This is rather troublesome to them in blowing their noses; but the fact is, and some have informed us, that the Indian ladies never perform this very useful operation."

"The female head-dress is carried in some countries to singular extravagance. The Chinese fair carries on her head the figure of a certain bird. This bird is composed of copper or gold, according to the quality of the person; the wings spread out, fall over the front of the head-dress and conceal the temples. The tall, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play and tremble at the slightest motion."

"The extravagance of the Myanites is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six-inches broad; this they cover with their hair, and seal it with wax. They can not lie down, or lean, without keeping the neck straight; and the country being very woody, it is not uncommon to find them with their head-dresses entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year."

A Psychological Problem.

To the Editor of the Religio-Philosophical Journal:

In your editorial on the "Wonders of the Human Mind" you refer to a rather marvelous case of loss of memory and its subsequent recovery, and say: "Philosophers and metaphysicians here have an ample field for exploration. They are baffled at once in endeavoring to solve the problem in a manner that can be understood." This is doubtless true of philosophizers and metaphysicians generally, for such phenomena are perfectly unintelligible without a knowledge of the psychic functions of the brain. That knowledge was embodied in my system of Anthropology; but is not imparted in any college at present. There is nothing very mysterious to one who understands cerebral organology. Our faculties continually vary in their activity and power, according to the conditions of the brain. When the circulation in any region is diminished, or suppressed, the powers which it manifests are diminished or suppressed. When the circulation is restored the faculty is again manifested. This is true of the whole brain and equally true of each convolution. When the circulation of the brain is reduced to a minimum by pressure, the consciousness of the individual is suspended, and when the pressure is removed the action of the brain and mind is resumed at the point at which they were arrested. A British sailor boy in our war with England was made unconscious by a blow on the head and remained so until restored by the trephine that relieved the pressure, after he had been taken to the hospital on shore. Immediately on recovering consciousness he leaped up and cried out, "Down with the Yankees."

In the case related by the Denver News, if correctly described, there was simply an arrest or failure of circulation in the middle of the forehead in the region of Memory which is a distinct faculty, although for metaphysical reasons it was not recognized by Gall and Spurzheim. The whole circulation of the front lobe was at first deranged, and almost suspended. It may have been owing to effusion, ganglionic irritation or an arterial clot. As this condition was gradually removed by the vital force, circulation and intelligence returned, but the middle of the forehead did not recover. That portion of the organ of memory by which we recall things long past remained in a state of paralysis or anæmia, while all his other organs and faculties had recovered. This portion of the organ lies vertically above the pupil of the eye in the middle of the forehead. I demonstrated its functions first in 1841, when I found that the excitement of that organ in impressible persons carried them back to the days of their childhood; and I have been teaching and demonstrating this excitement of the organs ever since. The blow that restored the complete circulation of the front lobe was probably on the back of the head. By restoring the circulation it restored the memory. If the circulation had increased still more he would have shown great intellectual brilliancy.

In impressionable subjects the condition of this patient can easily be produced. I can place them in such a state of mental vacuity that they cannot even tell their own names or recollect anything, and by reversing the condition enable them to speak distinctly of incidents supposed to be forgotten.

There is no problem in intellectual psychology which is not solved by experiments on the brain, as is well understood by the readers of my system of Anthropology published in 1854, and I trust it will not be long before I can present Cerebral Physiology before the present generation.

JOS. RODES BUCHANAN.

P. S.—It was in 1849 that I published the doctrine of "The Land and the People," which is now agitating Great Britain; not 1858, as a typographical error in my lecture made it.

J. K. E.

Alpaca goats have been discovered in Asia Minor whose hair excels that of the South American alpaca, and a very silky, soft alpaca fabric results from its manufacture.

Last year there were 20,000 letters posted in England without any address upon them. In 1,600 of these coins and money were inclosed.

Horsford's Acid Phosphate.

Dr. ADAM MILLER, Chicago, Ill., says: "I have recommended Horsford's Acid Phosphate to my patients, and have received very favorable reports. It is one of the very few really valuable preparations now offered to the afflicted. In a practice of thirty-five years I have found a few good things, and this is one of them."

A GOOD THING.

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September Magazines not before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) The Siege of Vicksburg, General Grant's article in the September *Century*, will meet with the greatest public interest. A picture of General Grant's forcible frontispiece. A supplemental article, A Woman's Diary of the Siege of Vicksburg, will also receive much attention. A suggestive article is Connecticut in the Middle Ages. The Great River of Alaska describes the journey of the Government party over the mountains of Alaska into British Columbia. Mr. Howells continues his illustrated Italian papers. The pastoral attractions of England are described in Among the Red Roofs of Sussex. Other articles are: The Twilight of the Poets; The Bostonians, and the Silent South. In Topics of the Times are short essays of much interest, and Poems are contributed by popular and well-known writers.

WIDE AWAKE. (D. Lothrop & Co., Boston.) The personal reminiscences of General Grant, with portrait, by Mrs. Jessie Benton Fremont, will be sought for in this number. The Little Blackamoor and the Gold Princess is a good story with a moral. The Heroines of the Poets has a fine drawing of Tennyson's "Eld." How the Boojum went down the Crater is concluded. Little Ahmow's Flight with the Wolves; Deacon Thomas Wales' Will; How the Middies set up Shop; The Governor's Daughter, and other good stories with the Chautauqua Readings, Poems and Pictures.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Pub. Co., New York.) Two Members of the New English Ministry is the initial article in this issue. It is followed by Indications of Character in Handwriting; Mrs. Dr. John C. Lord; Sunlight and Health; Notes, etc.

THE UNITARIAN REVIEW. (Boston.) Contents: The Infinite Knowable; A Justification of Judaism; Jacqueline Pascal; Biblical Exegesis and Historical Criticism; The Elimination of Warfare; Editor's Note-Book; Reviews.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) Contents: Among the Rocky Mountains; Stonebrook; Clouds with Silver Linings; One Doubly Lost; My Love; Literary Chats and Views; Editorial Marginalia.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Timely articles are found under General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.) The usual amount of interesting reading matter is supplied for this month.

THE LIBRARY MAGAZINE. (John B. Alden, New York.) Articles from some of the best and most popular writers is contained in this number.

A Wonderful Offer.

Every farmer and stock-breeder should send one dollar to the Rural Home Co., of Rochester, N. Y., for a year's subscription to *The American Rural Home*, and receive free a copy of "The Farmers' and Stockbreeder's Guide," a new and reliable work just issued. The book contains over four hundred pages, printed on nice paper, fully illustrated and bound in cloth. It is by no means a cheap-John affair, but a valuable compilation of the writings of Youatt, Mills, Skinner and Clater, and is the most reliable and comprehensive work ever issued on the subject. The diseases of oxen, sheep, swine and horses with the causes, symptoms and treatment are given with such simple directions that every farmer may become his own cattle doctor. It treats of the anatomy of all domestic animals and practically deals with the use of oxen, breed of sheep and stable management. Any one after consulting its pages can select a carriage, wagon or saddle horse and be a good judge of cattle. It is invaluable to every one who has to do with the farm or stable and will give hundreds of dollars to its fortunate possessor. As to *The American Rural Home*, it is generally considered to be the best paper of its class published. We are acquainted with the publishers and proprietors and can vouch for the genuineness of their offer. Paper one year, with book postpaid, one dollar. Send for sample copy with list of more than one hundred bound books which are given away. Address Rural Home Co., limited, Rochester, N. Y.

Those happy persons who had as yet played at cards as pip necar from Gardner's golden cup, may find a factor or two of interest in that which follows: The last number of the statistics of the German Empire gives particulars to the manufacturers and sale of playing cards. Germany last year, the number of manufacturers was, as in 1858, sixty-one, and they turned out 3,552,010 packs of thirty-six cards or under, and 1,268,220 packs of more than thirty-six cards. Out of this total 3,201,914 packs of the former and 203,514 of the latter description were stamped for inland sale, and 238,865 packs of the former and 1,074,923 of the latter exported. Including the playing cards imported, the total number of small packs used was 3,98,100 and of large packs 212,417.

Important Clover Huller Law Suit.

The Newark Machine Company, of Columbus, Ohio, have just entered suit in the United States Courts against Gaar, Scott & Co., of Richmond, Indiana, for the use of certain patents upon the Clover Huller manufactured by the latter which the Newark Machine Company claim to be infringements on their patents on the Victor Clover Huller manufactured by them. This is an important suit, for, if it is gained by the Newark Machine Company, they can pursue all clover hullers built by Gaar, Scott & Co., and can collect damages from anyone using them.

New Books Received.

THE RELIGION OF PHILOSOPHY, or the Unification of Knowledge: A Comparison of the chief Philosophical and Religious Systems of the World made with a view to reducing the categories of thought of the most general terms of existence, to a single principle, thereby establishing a true conception of God. By Raymond S. Perrin. New York: G. P. Putnam's Sons; Chicago: Jansen, McClurg & Co.; London: Williams & Norgate. Price, cloth, 566 pp., \$4.00.

BRICKS FROM BABEL: A brief view of the Myths, Traditions and Religious Belief of Races with comparative studies in Ethnography. By Julia McNair Wright. New York: John B. Alden. Price, cloth, 60 cents.

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ELY'S CREAM BALM. has gained an enviable reputation, dispelling all disease and removing all skin eruptions. Applied to each nostril, no pain; agreeable to use. Price 50c. by mail or at druggists.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article which he desires to call notice.

CHICAGO, ILL., Saturday, September 12, 1885.

Experience of a Distinguished Presbyterian Minister of the Last Century.

We lately received the following letter:

JACKSONVILLE, ILL., Aug. 18, 1885.

Col. Bundy—Dear Sir: It strikes me that it would be a good thing for your readers if you would step into some clergyman's or other library and look into Schaff and Herzog's new Religious Encyclopedia, Vol. III., p. 2316, at the account there given of the three days' trance of Rev. William Tennent, his recovery, and the subsequent spiritual cutting off of his toes. If need be, hunt up the whole story of the "Log College," and of his life, published in New York, 1847, and write such an article on the facts as you alone can write. For these facts are now, and ever have been, admitted without question by the very highest orthodox authority.

Yours truly, J. B. TURNER.

The story above referred to, an elderly clerical friend informs us, was well known to the clergy and churches of two generations and more ago, but is probably little known to those of the present day. It appeared originally in a Presbyterian periodical called *The Assembly's Missionary Magazine*, in the year 1807, and our informant well remembers the impression it made on him when reading it in his childhood twenty-five years later. It occurs in a tolerably full Memoir of the Rev. William Tennent, Jr., a man of mark in his day, pastor of the Presbyterian Church in Freehold, N. J., from 1733 till his death in 1777, and widely known for his zealous and effective labors over an extensive region in connection with the famous pulpit orator, Rev. George Whitefield, and several other eminent ministers. "The Memoir in *The Assembly's Missionary Magazine*," says the distinguished Rev. Archibald Alexander, Sen., D. D., the head for many years of the Princeton Theological Seminary, "was well understood to be from the pen of the Hon. Elias Boudinot, LL. D.; but though Dr. Boudinot prepared this memoir for the press, the greater part of the narrative was written at his request by the late Dr. Henderson of Freehold, one of the Elders of the Freehold Church, and a man distinguished for his piety, integrity, veracity, and patriotism." And Dr. Alexander adds that the original manuscript was then in his possession; and, furthermore, that he "heard the same facts from elderly persons who had never seen this published account; and they were so public that they were generally known not only to the people of this part of the country, but they were currently reported and fully believed in other States." So much for the authority on which the narrative stands.

Of the Hon. Elias Boudinot who thus stands sponsor for the memoir of Mr. Tennent, it may be needful to say to the readers of this generation, that he was an eminent jurist of New Jersey, elected to the Continental Congress in 1777, made its President in 1782, and honored afterwards with other official distinctions.

The story, which is told with much minuteness of detail, appears not only in the *Assembly's Missionary Magazine* above mentioned, but also in a volume put forth in 1845 by Dr. Alexander, entitled "Biographical Sketches of the Founder and Principal Alumni of the Log College." (The founder of this "College" was the Rev. Wm. Tennent, Sen., the father of the subject of Judge Boudinot's "Memoir.")

We copy verbatim from the original memoir, making only some slight abbreviations:

"After a regular course of study in theology, Mr. Tennent was preparing for his examination by the Presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse till little hope of life was left. In this situation his spirits failed him and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin on the

state of his soul when he fainted and died away. After the usual time he was laid out on a board according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride in the country and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of flesh under the arm; although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother (Rev. Gilbert Tennent, in whose family William had been living) objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor who never left him night nor day. The people were again invited and assembled to attend the funeral. The doctor still objected and at last confined his request for delay to one hour, then to half an hour and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment and in a spirited tone said: 'It is shameful to be feeding a lifeless corpse,' and insisted with earnestness that the funeral should immediately proceed. At this critical moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sank again into apparent death. This put an end to all thoughts of burying him, and every effort was again made in hopes of bringing about a speedy resurrection. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room and to take notice of what passed around him, on a Sunday afternoon his sister who had stayed from church to attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears and informed him that he was once well acquainted with it. On her reporting this to the elder brother, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he had felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life as if no difficulty had previously occurred.

"This event made at the time a considerable noise, especially in connection with what follows in this narration.

"The writer of these memoirs (Dr. Boudinot) was greatly interested, and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being impudently urged to do it, he at length consented and proceeded with a solemnity not to be described.

"While I was conversing with my brother, said he, 'on the state of my soul and the fears I had entertained for my future welfare, I found myself in an instant in another state of existence under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate. I immediately reflected on my happy change and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng. On which he tapped me on the shoulder and said: 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly.' He added: 'Such was the effect on my mind of what I had seen and heard' that if it be possible for a human being to live entirely above the world and the things of it for some time afterwards, I was that person. The ravishing sounds that I heard and the very words uttered were not out of my ears when awake at least three years.'

"It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration which Mr. Tennent had heard; but when he was requested to communicate these, he gave a decided negative, adding, 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers, alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.'

In a note at this point the writer adds:

"It was so ordered in the course of Divine Providence that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven. Mr. Tennent's death happened during the revolutionary war (1777) when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death (the writer being with the American army at the Valley Forge) his son came from Charleston and took his mother and his father's papers and property and returned to Carolina. About fifty miles from Charleston the son was suddenly taken sick, and died among entire strangers. And never since, though the writer was left executor also to the son, could any trace of the father's papers be discovered by him."

The writer thus concludes his account of this part of Mr. Tennent's life:

"The plaus and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth or to reason to believe that in every age of the world instances like that which is here recorded have occurred to furnish living testimony of the reality of the invisible world and of the infinite importance of eternal concerns."

So wrote a most venerable and distinguished Presbyterian scholar in this country eighty years ago. How many of the present day would be as candid?

Other remarkable circumstances in Mr. Tennent's life will be taken up in a future number of the JOURNAL.

TELEPATHY.

Is There a Sixth Sense?

The Toronto Mail asks that question, and then goes on to say that some months ago an article or two appeared in that paper respecting the power—be it clairvoyance or, as the early missionaries contended, diabolism—by which the Indians of the plains are almost instantaneously made acquainted with events occurring at points far too distant to admit of the belief that they acquire the information from runners or by means of signal fires. In India this extraordinary faculty is known as the secret mail, and European residents have long attempted to solve the mystery of it, but without much success. The theory of telepathy, of communications or impressions being conveyed from one mind to another by molecular action or some such force, appears to find favor with the Mail's correspondent. It is accepted by many European scientists of note, and has recently been the subject of several papers in the *Nineteenth Century*. It may be well to explain, for the benefit of those interested in this new branch of metaphysical research, what the Indian of the Northwest really believes about the so-called visions he sees, usually after undergoing a ten or twelve days' fast. In the first place he holds that one spirit, as he terms the mind, can establish communication with another by channels other than the two senses of seeing and hearing. Then he says that when this line of communication has been established, the mind of the receiver conveys to the eye of the receiver, or throws upon the retina of his eye, a picture or vision of the subject matter of the communication from the sender. Thus, an Indian whom we shall call A is just being drowned in the Bow river at Calgary. His spirit, by this unknown process, opens communication with the spirit of B, his brother, who at that moment is five hundred miles away at Fort Qu'Appelle, B's spirit being in a proper condition to receive the message. Forthwith the message is depicted upon B's sense of sight, and he sees a representation of the drowning of A—the upsetting of the canoe, of his struggles for life, of his final disappearance, of his wet garments and death-struck face. The receiver B does not, be it noted, actually behold the drowning, but merely the image or representation of it as cast upon the retina by some occult system of photography, the instrument being, he knows not what, but the message transmitted from the spirit of A being the primary cause as well as the subject of the vision. Holding this belief, the Indian sorcerer or medicine man is able to place implicit faith in some of the ghost stories told by white men, and to account for them on grounds which, if telepathy be a fact, are scientific. Thus a white man who avers, as scores have done, that he saw a friend standing by his bedside in the night with dripping clothes and pallid face, this friend having been drowned in mid-ocean at or about that precise moment, is at once asked if he is weak enough to suppose that the friend, existing as a disembodied spirit, could possibly make his way from the other world to that bedroom in those wet clothes; also if he could possibly do so without being observed by others. This rude question has disposed of many a vision of the kind, the person who saw it being driven to conclude that it was a delusion. He argues that it is easier to believe that it was a delusion, than to believe that a drowned man or his manes could perform such an exploit; ergo, a delusion it was.

But medicine men would say that he did not see either the drowned man or his ghost; that, in fact, there was no such figure in the room; but that the drowned friend had flashed to him the fact of his death and the circumstances attending it, and that the subject-matter of this communication had been thrown upon his sense of sight. It was not necessary, therefore, that the spirit of the person drowned should have come from the other world in wet clothes or at all, or that it should have been visible to others. The Mail says in conclusion that:

Henry Gordon of Detroit, Mich., writes: "I desire to call your attention to the wonderful mediumistic powers of Mr. A. L. Thompson of 164 Howard street, Detroit, Mich., who has recently let his power become known, and does some of the most wonderful things through writing and otherwise, that have ever been heard of or experienced by any of the profession. Any who are desirous of obtaining communication from their departed friends, or gaining any information in regard thereto, will do well to consult Mr. Thompson at their earliest convenience. Any communication to his address in Detroit will receive prompt attention, and at all times find him ready and willing to promote the good of the cause."

"Whatever modern science may think of the poor Indian's theory, it certainly affords

a more plausible explanation of appearances after death, admitting that they are possible, than any our superior civilization has been able to invent."

The American Scientific Association.

The American Scientific Association held its annual meeting in Ann Arbor, Michigan, the last of August and early this month, with an attendance of some three hundred members from all over the land. Some useful and valuable discussion of fungi grape rot and like practical matters was had, and sundry papers on chemistry and geology were reported as of real scientific value.

The section on anthropology had a full attendance on Monday, August 31st, and listened to talks on stone axes, Indian names,

Water Finding.—Is it Electric?

The following article, from the Illinois Mirror, was called out by the reports of water-finding by Cyrus Fuller of Livonia, Michigan, one of our subscribers. Mr. Fuller has over 300 wells on his list, found by forked twigs bending over the springs beneath the ground, and no failures, as he says, save in three or four cases where rock was found and boring given up. The Mirror writer, J. M. Berry, says:

"To apply what we know of the nervous system, its susceptibility to the slightest electrical current, we know that water is one of the best conductors of this element. We have learned by observation and experiment that there are electrical currents passing from the earth to the atmosphere, and that these currents are formed in most instances in connection with these water veins through the earth, so that when a person susceptible to a slight electrical current approaches and passes over with a rod as suggested the electrical current causes the rod to twist. Some persons are so susceptible to this force they need no forked stick; others use but one rod.

That these are electrical currents I have substantiated to my own mind by the lightning which passes from the electric cloud to the earth, always through these electric currents and as often, perhaps, from these currents to the cloud. The safety of every building, hay or grain stack, depends upon its location away from these currents. If buildings are located upon them, they should be well rodded to the current of water or other electrical attraction over or near where they stand. I could cite pages of instances which have come under my observation. One of my neighbors informed me that he had a hay stack struck and burned by lightning this fall; he had put his stack over the current of water which I had designated, two years ago. A small twig of a tree, standing thirty feet from my own house, was cut down by an electric stroke, the house escaping, the current upon which I dug and found a good supply of water passing directly under this tree. In witching for water I often ask if lightning has struck in the vicinity; twice on one farm it had struck fences. I was successful in finding the post down which the lightning passed into the ground. In both these instances I was not made aware that the lightning had struck, but was put to the test to see if I could locate a current near such a fence and down the side of the pasture. The location of the current, as the farmer stated, crossed the direction of the fence and the very post, as he came to examine, where the lightning passed down. A strange coincidence this, if not the true philosophy.

"We have designated these as electric currents under the law of natural philosophy; they may be produced by the friction of running water and sand in the ground; or there may be other causes, not so well understood, which generate these currents, and here comes in consequence a failure by the water-witch. As near as I can estimate it proves to be water veins in nine cases out of ten. In this occasional failure the disbeliever denounces the whole thing as a humbug, even to that force acting upon the rods. A surveyor, tripling to his compass, is sometimes carried away from a true course by some cause, which perhaps he may not understand; and then again, in surveying as in water-witching, the electric currents are much stronger some days than others."

GENERAL ITEMS.

The census of Dakota shows a population of over 400,000.

An octogenarian woman, sixty years of age, died in this city a few days ago, from starvation. She had money in the bank.

An Iowa Judge has decided that a man is in duty bound to tell his wife where he spends the evenings when he is away from home. This decision is all right to a certain extent, but suppose the man doesn't know.—Philadelphia Press.

Geo. H. Brooks arrived from the Chattanooga (Tenn.) camp meeting last Saturday. He was on his way to his home in Madison, Wis. He reports the camp there as in a prosperous condition. He lectures during October at Louisville, Ky.

Rev. Robert Laird Collier resembles Henry Irving so closely that, when in London, he was mistaken for the actor by intimate friends. Mr. Collier says that once a member of the Lyceum Theatre Company talked an hour with him about dramatic matters, supposing him to be his employer.

No medical man has ever been made a peer in England. They do not fulfill the conditions indispensable to ennoblement. A peer must be wholly disconnected with trade or the active practice of a profession, and only such persons as have ceased to be engaged in the exercise of a remunerative vocation can be ennobled.

If every soul, saint and sinner, in the Union were to go to the ports of the Great Lakes each could get to carry home a half bushel of grain. To put it in cold figures, there are 50,000,000 people in America, and stored for shipment twixt Duluth and Toledo are 25,000,000 bushels of wheat, corn and oats.

It is now thought that if Mrs. Grant gets \$50,000 from sales of Gen. Grant's book she will be doing well. The explanation of this reduction is the estimate is simple. All sorts of cheap publishing concerns are getting out "Lives of Grant," and these are palmied off, in many instances, as the book written by the great soldier himself.

It is said that the laughing plant of China is so called because its seeds produce effects like those produced by laughing gas. The flowers are of a bright yellow, and the seed pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The natives (Chinese) dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman, for he will dance, sing and laugh most boisterously and cut the most fantastic capers, and be in an uproariously ridiculous condition for about an hour. When the excitement ceases the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.

There have been over 187,565 cases of cholera in Spain, and 72,347 deaths.

A Georgia man has a hen twenty years old caring for a large brood of little chickens of her own hatching.

Mrs. Ella M. Dole, now in Atchison, Kan., is to make a brief trip to Omaha, Neb., before she returns to Chicago.

A Hindoo loom complete is worth 65 cents, and weaves shawls, silks and muslins, which our most expensive apparatus cannot equal.

A dog in Providence, R. I., has been trained to bang on the piano and make a noise, which might pass for singing by a slight stretch of the imagination.

On a ferryboat connecting Norfolk and Berkeley, Va., negroes are forbidden to go on the white side of the boat. Some Baptist ministers entered the forbidden cabin and were by force put on the other side.

That is a strange statement which the Congregationalist makes, "on good authority," that so far as can be remembered no young man born and bred in the nine Congregational churches of Hartford, Conn., has within the last fourteen years become a minister.

There was submitted by the Commissioner of Indian affairs a request from a Kiowa Indian studying at Lincoln University, Pennsylvania, to be admitted to citizenship. He was informed in reply that it could be done only by some act of the general government. The fact that Indians are born in the country does not make them citizens.

Mr. Ruskin says that "horse racing should be conducted without whip or spur, and only for a laurel crown without money." The only race which approaches this ideal takes place in Siena, where the reward for the winning horse consists in a public feast, in which the horse is toasted and partakes himself of a bucket of wine.

Sister Woodworth is an Indian evangelist. While she exhorts the people to repentance her husband provides food for them. These peculiar camp meetings are very popular; and yet there are critics who say that the prices charged for the meals rather more than cover the cost, which is all the Woodworths profess to desire.

A Stratford, Conn., woman who is a member of the Society for the Prevention of Cruelty to Animals, accuses local Christians of going to church to hear the glories of another world and beat down Satan under their feet, all the while having horses outside fighting a thousand devils in the shape of flies and mosquitoes.

Mrs. Emeline S. Fairchild writes from Danbury, Ct., stating that she attended an exhibition given by "Harry Slade," who claimed to be a wonderful medium for physical manifestations. She pronounces him a first-class humbug. His name is familiar to most Spiritualists who cannot be deceived by him or induced to favor him by paying an admission fee to witness his tricks.

In the courtyard of the palace at Kremsier where the Emperors met a few days ago grass grew a foot high. The crystal chandeliers were as black as coal. The kitchen was garrisoned by legions of rats. It took 200 workmen ten days' nights to make the palace presentable; but at last incense was burnt to drive away the smell of fresh paint, and the hard task of cleansing was done.

It is estimated that there are 100,000,000 acres of land on the Pacific coast of the United States that are especially adapted to wheat culture. Of this California has 25,000,000, or one-fourth of the whole; Oregon has 18,000,000 acres; Washington Territory has 16,000,000 acres; Colorado and Idaho, 10,000,000 each. Montana, Utah and Wyoming, 7,000,000 each, and the great bulk of all this wheat land lies yet untouched.

The English Wesleyans are much concerned about the persecutions to which their members are subjected at the hands of State Church landlords and clergymen in the rural villages. At the recent Wesleyan conference in London the subject was warmly discussed. This treatment is not experienced in large towns, where Wesleyans are allies, but in country districts, where they are regarded as ecclesiastical poachers and made to feel that they are under a ban.

W. A. Mansfield writes as follows from Jamestown, N. Y.: "I returned from Cassadaga Camp Meeting on the first of September. I have settled down here for the winter with the intention of attending college. However, I am not going to drop my mediumship entirely. Saturdays and Sundays will be devoted to my spirit band and the public. My address for the winter will be 433 East 4th St., Jamestown, N. Y."

The New York Sun says: "The Massachusetts Sunday law is a very old one, prohibiting all work or travel, except for charity, mercy, necessity or worship. It also applies to Saturday evening. In letter and spirit, if observed to-day, it would stop the running of horse-cars, Sunday papers, most of the work of drug-stores on Sunday, the riding, driving and walking that are general, all the work done Saturday evenings of a secular sort, and a hundred and one things that churches and clergymen indulge in."

Luigi Bonomi, a priest, who with several missionaries and sisters were held captive by the Mehdī, has just returned to Rome. When the Mehdī tried to turn the Christians to the Moslem faith Bonomi answered for all, saying: "You are not a prophet; if you are, show it with less talk and more deeds. Here is a good opportunity for you. You have so many soldiers here. Feed them all with one goat, and we shall believe that you are the prophet which you say you are. Take my head: I do not care. I know you are an impostor." Since his return to Italy Bonomi has been much honored.

Science and Religion.

The present Archbishop of York, Dr. William Thomson, when preaching before the British Association for the Advancement of Science, asked, naïvely, "Why cannot we be friends?" We have no doubt that there is a *modus vivendi* between science and faith, and that if each will attend to the cultivation of its own lot both may dwell together in harmony if not in unity on the same fruitful field. But the Rev. Hugh O. Pentecost's letter to the *New York Sun* on Christianity and science will scarcely contribute to such a happy state of things. He undertakes an impossible work when he endeavors to show that the processes of reason and of faith are the same. Moreover, he has unconsciously borrowed some agnostic feathers for his orthodox cap. He tells us that "the fundamental truths of Christianity are: The existence of one personal God, called by any name you prefer; the immortality of the soul; some sort of relation between God and the soul, and a moral outcome of the life that now is in the life that is to be." This is a truly broad church summary of the Christian religion for a clergyman whose professional creed is that of the Westminster Confession and Catechism: If these be the only essentials of Christianity then the old heathen and the Jews had no need to have it preached to them as the one true religion. "Jehovah, Jove, or Lord" will cover the personal God of all religions. Plato and Cicero were orthodox Christians, for both of them believed in a further state and the immortality of the soul, and it would be difficult to find a heathen philosopher who did not hold that there is "some sort of relation" between the soul and God. Leslie might have spared himself the trouble of writing his "Short and Easy Method with the Deists," and Paley his "Evidences of Christianity," had they lived in Brother Hugh O. Pentecost's time. For there is nothing to be argued, nothing to be proved. His Christian fundamentals have as little of the Nicene as they have of the Tridentine creed in them, and there is no essential difference between heathen and agnostic theism and the Christian revelation. In fact, the idea of revelation does not enter into Brother Pentecost's view at all. The late Bishop Wilberforce said: "Other books may be inspired because they are true, but the Bible alone is true because it is inspired." Cardinal Newman has even said that revelation has taught us facts of science and history which we could not otherwise have known, as the Deluge and Noah's Ark. But our orthodox brother tells us that religious faith and scientific faith are one and the same thing; that Herbert Spencer, when he acknowledges "the presence of an Infinite and Eternal Energy, from which all things proceed, makes that statement by faith, beyond a doubt," yet "it is a strictly scientific inference, a strictly scientific use of the imagination, which is but another name for faith."

Moreover, as to those beliefs which have hitherto been deemed essential to, as they are distinctive of, Christianity, Brother Pentecost says: "There are doubtless masses of Christians who accept their beliefs ready made, that is, upon the authority of Christ or some lesser one; but the declaration is true not because He made it; He made it because it is true." His words are the words of all men; His life as the life of any other; the Scriptures, as any other book, must be brought under the crucial test which tries all authorities in religious matters, the common consciousness of men.

No infidel writer, either past or present, has claimed more than this. But it is fatal to Mr. Pentecost's mission as an orthodox preacher of Christianity. Christ claimed to be Himself the Absolute Truth when he said: "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me." If this was not a claim to authority it was an empty boast, and if the miracles he wrought were not proof of supernatural power, and his resurrection of a life superior to that of other men, the whole fabric of orthodox Christianity falls to the ground. A pagan emperor offered to place Jesus Christ in the Pantheon at Rome. Mr. Pentecost is willing to accord him whom at his ordination he declared to be Almighty God the same place that he would give to any other teacher who teaches what we feel to be true. He throws away authority and inspiration altogether, though he does not know it. "Take my yoke upon you and learn of Me," said his master. "I will do so," replies the pupil, "just so long as you tell me what I already know to be true; but on your authority I will not believe anything. Have a care, Jesus, how you offend my inner consciousness and don't teach me anything that is not consonant with my scientific imagination in religion." Such orthodoxy as this may well ask that Christian doctrine shall have "a less objectionable formulation." The creeds of the Christian Church, from the days when St. Paul preached Christ crucified as "the Power of God and the Wisdom of God," to the days when the same is preached by such men as Dr. Storrs in our own city, must all be made "less objectionable," which means that what is distinctive of Christianity must be eliminated. Christ is no longer even one of the old masters, and though even the Jews said of him, "Never man spake as this man," Brother Pentecost reduces him to a subordinate teacher in the school of morals, whose teachings must be pronounced upon by his professed disciples as more or less worthy of belief. But without authority there is no revelation, there is no Christianity. To enlist under a banner and refuse obedience to the captain is neither loyal nor logical. Having accepted Christianity, through the submission of private judgment to faith, we can no longer pick and choose the parts that please us. To reject miracles is to reject him who claimed to work them. To admit them is to acknowledge his divinity. Christ cannot be divided into sections and the Scripture cannot be broken. As the late Dean Mansel said in his famous Bampton lecture on "The Limits of Religious Thought": "This is not Christianity which thus divides Christ; this is not philosophy which thus mutilates man."

CASSADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

The closing lectures of the season at Cassadaga were well attended, and everybody seemed satisfied with the good outlook for the future. A. B. French and Mrs. Lillie gave the lectures on Saturday and Sunday, the latter delivering the closing address on Sunday afternoon. The financial condition of the Association is better than ever before, and the list of speakers employed shows that the platform is being steadily elevated. The little episode of which I gave an account in my last letter stirred up considerable feeling, but everybody seems satisfied with the result. The old board of directors, with one exception, was re-elected, and Mr. E. W. Bond has been appointed a committee of one to employ speakers for next season. This of course means that the Fletchers will not have

another season, for that was the issue made. The weather at the present writing is rainy and cool, and nearly all the campers have left the grounds. The temperance people are holding a four days meeting, but the attendance is not large. Geo. W. Bain and Hon. J. St. John are among the speakers.

Sept. 5th, 1885. GRAPHO.

General News.

Florida is three times as large as Massachusetts.—The "Penelope" is a new white dahlia with purple tipped petals.—The district school system disappears in New Hampshire March 1, 1886.—At the last coin sale an Elmer's penny, time of Alfred, sold for \$250, and a gold half noble of Henry VIII brought \$1,250.—A large amount of capital, estimated at from \$15,000,000 to \$20,000,000, is invested in base ball, in all parts of the country.—A new notion among oculists is that men's eyes are more sensitive than those of women to the colors red, yellow and green.—The Royal English Commission on the housing of the poor says that, with all the poverty and over-crowding, the standard of morality is high.

—Out of 56,000 prosecutions by the English Society for the Prevention of Cruelty to Animals during the last twenty-five years, 55,000 have been successful.—A shooting match took place recently in Canada between twenty-five smokers and the same number of non-smokers. The smokers won by twenty-five points.—Nebraska has now about 250,000 acres of growing forests, in which have been set 600,000 young trees. Besides this there have been planted more than 12,000,000 fruit trees.—An Englishman has been condemned to twenty years' penal servitude at Lyons for plundering churches. While secretly prosecuting his career of crime he was received into fashionable sporting circles, and became a patron of the turf.—The Chinese have just completed an immense bridge over the arm of the Chinese Sea at Lugang. It was constructed entirely by Chinese engineers, and is five miles long, entirely of stone, has 300 arches, each seventy feet high and a roadway. It is the greatest structure of the kind in the world.—The worthlessness of the murdered man was the only plea made by a Wyoming lawyer in defense of his client, who had deliberately shot a bar-room bully for merely annoying him. The Judge said that the argument was unsound in law, but the jury let it justify, to their minds, a verdict of acquittal.—A Manitoba farmer was sharpening a stake with an ax, when a flash of lightning, accompanied by a single clap of thunder, came from the only cloud visible, a small one immediately overhead. The bolt struck the head of the ax, splitting it into two pieces and breaking the handle. The farmer was knocked to the ground insensible, but speedily recovered, and, upon searching about, found the fragments of his ax forced deeply into the ground.

Five hundred stallions are imported annually from France to this country.—A Frenchman and his wife have twenty-five sons in the army and six at home.—The United States Government maintains thirty-eight lighthouses along the Hudson River.—The sword worn by Ellsworth at the time of his death is in the possession of a man in New York.—Fifteen million horses are now owned in America, and more than one million a year must be bred to keep up the supply.—The latest dandy agony is to shave the mustache down to a narrow fringe one-eighth of an inch along the curve of the upper lip.—From observation it appears that toward the end of June the ice recedes northward, while between the banks and the coast of Newfoundland it remains longest. By a provision in the laws of the republic of Mexico it is said that all persons not Mexicans are prohibited from owning an estate within twenty leagues from the boundary line.—During the last thirty years the elevation of the shores around the Baltic and the Gulf of Bothnia has gone on with greater rapidity than during the previous period of observation.—An officer writing from Suakin says the ground burns the feet through the stoutest boots, the thermometer in the coolest room marks 104, and even the backs of books curl from the heat.—The average crop of wheat in the United States and Canada alone would give one person in twenty of the population of the globe a barrel of flour in each year, with enough to spare for seed.—A noted statistician, Edward Atkinson, insists that there is an abundance of room yet in this world. The 1,400,000,000 persons supposed to be on the globe could all find easy standing room within the limits of a field ten miles square, and by the aid of a telephone could be addressed at one time by a single speaker. In a field twenty miles square they could all be comfortably seated.—A leading model has a set of cuff and shirt studs made of Chinese finger nails, set in gold. He points with pride at his exclusive possessions, which are made of a Chinaman's finger nail which was four inches long when cut. The nail in the study presents a shiny appearance and is susceptible to changes in the weather. Their owner claims that they were successfully used by him as a weather barometer when he first got them, but their usefulness in this direction has been lost through age.

Hospitalities have been suspended at Kasala.—A wild man has been captured in the woods near Wilkesbarre, Pa.—Texas fever is said to exist in Mills and Pottawattamie Counties, Iowa.—George Robert Sims, the playwright, has broken down on account of ill health.—Frost is reported generally in the Northwest, but not much damage has been done.—A late census report made Dakota's total population 415,664; farms, 82,767; manufacturers, 1054.—The water of Lake Minnetonka is falling so rapidly that steps are being taken to remedy the evil.—Adjutant-General Drum denies that antagonism exists between Secretary Endicott and Gen. Sheridan.—The Soldier's Home Commission in this State will finish up their tour for the purpose of selecting a site next Saturday.—It is not believed at Washington that Postmaster-General Vilas is to retire from the Cabinet to become Minister to Austria.—According to Washington, advice of the Treasury Department is satisfied that the present sugar drawbacks are too large.—Samuel Plimoll, the Radical millionaire and philanthropist, will contest Sheffield for a seat in the new English Parliament.—It is conceded in diplomatic circles in Washington that the Bismarck-Cuba agitation has assumed rather alarming proportions.—Blood red flags, revolutionary-emblazoned banners, and incendiary harangues made up the parade and picnic of the Anarchists in this city last Sunday.—Recommendations will be made by the Chief Signal Officer in his annual report for the establishment of signals to foretell approaching destructive storms.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Co. in this issue of our paper. We can recommend this Company to do as they agree, and often intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 15, 1885.

Do rod shore? Fisher's Mouth-breathing Inhibitor will cure you. See advt.

Gunn's Newest.

(Revised) Home Book of Health & Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1250 pages royal octavo, leather. See advertisement in another column.

Notice to Subscribers.

We particularly request subscribers to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

Sleeping with the mouth open injures the throat and often is the first step that leads to consumption. Fisher's Mouth-breathing Inhibitor prevents all this. See advt.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

HUDSON TURKE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

OUR Western people are liable to be laid low by malarial fever, when breaking up new lands. The folks in the East are also complaining of fevers, chills, and ague, arising from decaying vegetable matter and imperfect drainage. For either East or West the best remedy is Ayer's Ague Cure.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton, Brooklyn, N. Y. Every Sabbath, 11:30 a. m. and 1:45 p. m.; Medium's Meeting 3:30 p. m. Ladies Aid Society meets every Thursday, 8 to 10 p. m.

John Jeffry, President; S. H. Nichols, Vice-President; Miss Lucy Beard, Secretary; A. G. Kipp, Treasurer.

Hon. A. H. Dailey will lecture Sept. 13th.

John Slater, trance speaker and test medium, Sept. 20th and 21st.

Mrs. Neillie J. T. Brigham for October.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 10:30 a. m. and at 2:30 and 3:30 p. m. at Miller's Arcadian Hall, 54 Union Square.

FRIAR'S W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Neillie J. T. Brigham will officiate.

E. J. HULLING, Sec. H. J. HORNE, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Franklin Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Coffey, Secretary.

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PSYCHOMETRY

will be taught, which gives a perfect art of diagnosis and the philosophy of mediumistic, spiritual and mental healing explained.

Fee for the Course, \$25.00.

Address the President.

DR. J. R. BUCHANAN.

29 Fort Avenue, Boston.

The course of instruction, which continues five weeks, will be devoted to Therapeutic Sarcasm, the science which holds the main relation to Magnetism and Electric practice which is intended to supersede the ordinary empirical practice to an exact scientific form. In addition to Magnetic and Electric practice

will be taught, which gives a perfect art of diagnosis and the philosophy of mediumistic, spiritual and mental healing explained.

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CALL FOR THE 9th ANNUAL CONGRESS

OF THE

NATIONAL LIBERAL LEAGUE.

To the Auxiliary Liberal Leagues and All Citizens of the United States and Canadas who Support the Nine Demands of Liberalism:

You are invited to attend the Ninth Annual Congress of the National Liberal League, to be held in Cleveland, Ohio, on Friday, Saturday and Sunday, October 9th, 10th and 11th.

According to a vote at the last Congress of the League it is hereby given that an Amendment to the Constitution will be submitted, as follows: Article I, of the Constitution of the National Liberal League, shall be amended to read: "The name of the association shall be the American Society."

Measures for the affiliation of the Free Thinkers and securing the adoption of such laws by the various State Governments and by the National Government as shall make the United States a truly Secular, and the repeal of all laws which are the statute books which conflict with the Nine Demands of Liberalism.

Local Auxiliary Leagues are entitled by the League Constitution to five representatives in the Congress—the President, his First Vice-President, his Second Vice-President, his Ass't. Sec'y, and his Ass't. Sec'y and colleague. He will be Thackeray, sitting in a trunk chair, with a pipe in his mouth, and a small umbrella. Emerson, Longfellow, Prescott, Willis, Whittier, Beaconsfield, Gladstone, Macaulay, and many others are described for us here by those who have written of them. How interesting it is to see the Queen, princes and other ornamental personages, who excite the curiosity even of the stanchest republicans, often their cordial respect."

For order of Board of Directors:

H. INGERSOLL,

Voice from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The City of the Living.

In a long-vanished age, whose varied story
No record has to-day,
So long ago expired its grief and glory—
There dwelt, far away,

In a broad realm whose beauty passed all measure,
A city fair and wide,
Wherein the dwellers lived in peace and pleasure,
And never any died.

Disease and pain and death, those stern marauders
Which mar our world's fair face,
Never encroached upon the pleasant borders
Of that bright dwelling-place.

No fear of parting and no dread of dying
Could ever enter there;
No mourning for the lost, no anguished crying,
Made any face less fair.

Without the city walls Death reigned as ever,
And graves rose side-by-side;
Within, the dwellers laughed at his endeavor,
And never any died.

Oh, happiest of all earth's favored places!
Oh, bliss, to dwell therein—
To live in the sweet light of loving faces,
And fear no grave between!

To feel no death-damp, gathering cold and colder,
Disputing life's warm truth—
To live on, never lonelier nor older,
Radiant in deathless youth!

And, hurrying from the world's remotest quarters
A tide of pilgrims flowed—
Across broad plains and over mighty waters,
To find that blest abode.

Where never death should come between and sever
Them from their loved apart—
Where they might work, and will, and live forever,
Still holding heart to heart.

And so they lived in happiness and pleasure,
And grew in power and pride,
And did great deeds, and laid up store of treasure;
And never any died.

And many years rolled on, and saw them striving,
With unabated breath;
And other years still found and left them living,
And gave no hope of death.

Yet listen, hapless soul, whom angels pity,
Crawling a bone like this,
Mark how the dwellers in the wondrous city
Grew weary of their bliss.

One and another, who had been concealing
The pain of life's long thralldom,
Forsook their pleasant places and came stealing
Outside the city wall.

Craving with wish that brooked no more denying,
So long had it been crossed,

The blessed possibility of dying—
The treasure they had lost.

Daily the current of rest-seeking mortals
Swelled to a broader tide,
Till none were left within the city's portals,
And graves grew green outside.

Would it be worth the having or the giving—
The boon of endless breath?

Ah, for the weariness that comes of living
There is no cure but death?

Our were indeed a fate deserving pity
Were that sweet rest denied,
And few, methinks, would care to find the city
Where never any died?

BRITISH OFFICERS.

Cruelty in an Insane Asylum.

The New York *Mercury* gives the following account of the inhuman treatment of a patient in one of the asylums of that State. It is strange that such inhumanities can be practiced in this enlightened age. It appears, from the report, the writer is a young man born and reared in a northern city of New York. His physical health was weak and his parents sent him South. A sojourn there, however, made him worse, and fearing to die so far away from home he came North by sea. The sea voyage greatly benefited him, and when he reached home he felt that at least he was convalescent. But his relatives thought otherwise and sent him in charge of a friend to "visit and take advice" at a well-known asylum. The young man's friend had with him a letter from the young man's relatives, and armed with this as his sole authority he introduced the youth to the medical staff as a lunatic. The youth in question was informed that he would have an honest and careful examination by the physicians.

AS A FIRST STEP
to this examination he was left alone in an ante-room while his father's friend began a private consultation with one of the doctors. He was quite sane enough to doubt the fairness of this proceeding, so he interrupted the conversation and insisted on taking part in it. He now stated his own case, admitted that he had been sick for some years and that he was entirely willing to submit to a proper examination. The result of this was that three other physicians were called in and the prospective patient submitted to a rigid cross-examination about his past, his health, and his habits. The physicians suddenly asked him if he thought he had any enemies who were persecuting him. This is a question frequently asked in such cases and generally has the effect of startling the patient into a violent outburst. It had no such effect on this occasion, and he could recall no enemies and so far no persecution.

WHILE THE EXAMINATION

was going on one of the physicians was writing out "the case," and the patient, observing this, expressed a desire to see a document so nearly concerning himself. Of course he was refused, whereupon the young man showed a little indiscretion for the first time by offering to bet that he could find any number of "M. D.'s" who would sign certificates to put anyone into lunatic asylums. This clearly settled his case, for all the physicians but one left the room and the supervisor was sent for, who conducted the young man through various rooms, the doors of which were all locked immediately after he passed through them, until he reached one ward, where he found in his own words "his personality gone and he himself nothing but an article," and all this it should be remembered was accomplished, not by legal and medical certificate, but by a relative's letter and a

FEW MINUTE'S PERFUNCTORY EXAMINATION.
Knowing that resistance was useless, he submitted, waited and watched. Having determined to use the utmost discretion in his behavior he escaped without punishment for several days, but at length committed the crime of taking at the dinner-table, for which he was transferred to another ward, occupied by pauper and dangerous lunatics only, where every accommodation was of the

FYLLEST DESCRIPTION.

Here he made the acquaintance of a few patients who proved to be the keepers' victims. One of them, a poor fellow in delicate health, who had once been an acrobat, was the especial delight of the keeper. On the day of his arrival in the ward this broken down acrobat was sitting in a chair, and the keeper finding the time hang heavy on his own hands, ordered him to amuse those present with a few somersaults without touching the floor with his hands. This circus reminiscence was usually given three times a week, but it was somewhat varied by such acts of brutality as the following: A keeper, a huge, powerful fellow, amused himself with reading a newspaper for an hour or so, then arose, stretched himself, doubled up his arms and, observing that his muscle needed exercise, struck the retired acrobat a

CRUSHING BLOW ACROSS THE FACE.
The poor wretch threw his arms over his head to protect himself from further violence, when the keeper caught him by the shoulders with both hands and threw him full length to the floor. Then he kicked him with his heavy boots, and, as an extra athletic treat, lifted him up bodily and threw him to the ground with his might three times.

ONE UNLUCKY PATIENT
you once bold enough to complain of his treatment
to the doctors. He had been terribly abused by the

keepers in presence of all the occupants of the ward, and as the physicians passed through before his illnesses and assailant he made his complaint. When he had done so the keepers took the doctors aside and said: "The poor fellow has had another bad attack and tried to beat his own brains out with a chair. We had great trouble to quiet him." This occurred on Sunday morning, and after service in chapel the young man returned to the ward to find the unlucky patient groaning in agony and to hear not only from his own lips, but from those of the other patients, that after the physicians' departure the keeper had returned and given his victim a terrible pounding for having complained of his previous heating.

ANOTHER OF THE KEEPERS' VICTIMS

he describes as the most harmless man in the place, and it was the custom of the keepers to lock him in an iron cage and then amuse themselves by pounding him and kicking him as he lay on his back. On other occasions this new victim would be treated to a novel form of punishment and one which seemed to afford the keepers the most unbound amusement. He would be ordered to march from one end of the ward to the other, while the keeper ran behind him and forced him to a high rate of speed by beating him over the head with a large bunch of heavy keys.

THE YOUNG MAN WAS SO CAUTIOUS

and observant of the whims and habits of the keepers that he received comparatively little corporal punishment, occasional knock-downs and blows not counting in such an experience. Indeed, he exhibited an amount of shrewdness that might have been profitably employed outside a lunatic asylum. He contrived during the whole of his incarceration to make daily memoranda of his own treatment and that of the other patients. He heard that an investigating committee was to visit the asylum and he put himself in communication with its chairman and asked to be allowed to give evidence before the committee. The chairman promised to produce him as a witness, but the promise was not kept, and finding that the committee had finished their work in the asylum, he spoke of page 255 of his *Facts in Mesmerism*, American edition:

"Having filled a couple of china eye-glasses with wadding, I, or some other person, held them firmly to the patient's closed eyes when in sleepwalking. This also made no difference in his visual perceptions. When the same eye-glasses have been applied without the wadding, notwithstanding their perfect opacity, the patient has declared that he could see the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing."

"I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the bottom part of the bandage. This method seems to me as perfect as any. It did not at all impede the sleepwaker's vision. In addition to this (the same result always ensuing) I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interstice between it and the cheek with cotton. In the presence of Dr. Poiseac strips of diaphyram were added to all the above apparatus in order to fasten down the edges of the handkerchief to the cheek, but the sleepwaker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerize him, when he assured me that he could not distinguish day from night. Then, having passed into sleepwalking, he has immediately given proofs of perfect vision, quite as perfect indeed as that enjoyed by persons whose eyes are open and unbound. Again, as the keepers jeered at him and laughed at his boldly expressed hope of getting free. In the month of June he determined to do for himself what it appeared neither the law nor his friends cared to do for him. He made up his mind.

OUR PATIENT NOW BEGAN TO DESPAIR AGAIN, AND ESPECIALLY AS THE KEEPERS JEERED AT HIM AND LAUGHED AT HIS BOLDNESS. HE HAD BEEN VISITED BY A FRIEND OF HIS FAMILY, WHO PROMISED THAT A WRIT OF HABEAS CORPUS SHOULD BE ISSUED AND HIS RELEASE SECURED. THREE MONTHS, HOWEVER, WENT BY AND HE HEARD NOTHING OF THE WRIT AND STILL WAS CONFINED AND TREATED AS A LUNATIC.

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HIS MIND TO ESCAPE,

and on the morning of June 18, at 1:30 o'clock, after having worked his scheme during many nights, he broke the bars of iron outside his bed-room window, tied his bed clothes together, by their means let himself down to the ground and thus escaped from what with some truth he called "a hell upon earth."

WITHOUT MONEY OR COAT TO HIS BACK HE FLEW FROM HIS PRISON, SLEEPING IN THE FIELDS AND FEEDING UPON RAW VEGETABLES. BUT FREEDOM CONSOLED HIM FOR HIS PRIVATION. FOUR MONTHS AFTER MAKING HIS REQUEST THROUGH A LAWYER, HE RECEIVED FROM THE ASYLUM HIS CLOTHES AND BAGGAGE, THE LATTER PLENTILY TICKETED WITH ASYLUM LABELS SO THAT THE FACT OF HIS HAVING BEEN A "LUNATIC" SHOULD BE WELL ADVERTISED.

FURTHER AND FURTHER WEST

HE WENT, THEN SOUTH AGAIN, BUT ONLY TO FIND FRESH HARSHES AT EACH HALTING PLACE AND TO FEEL JUSTLY OR NOT, MOVE WHERE HE WOULD THE TAINT OF THE ASYLUM CLUNG TO HIM STILL. FROM HIS PRESENT ABBODE IN ARKANSAS, HE WROTE HIS EXPERIENCES TO JAMES B. SILKMAN, WHOSE NAME HAD BECOME FAMILIAR TO HIM THROUGH THE NEWSPAPERS. HIS CASE IS ONE OF MANY AND IS SUCH AN EXAMPLE OF THE POSSIBLE TERROR TO LIFE THROUGH OUR LUNACY THAT IT DESERVES THE FULLEST POSSIBLE MEASURE OF PUBLICITY.

A SCENE WITH THE BANGE SISTERS.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

A SCENE WAS GIVEN BY THE BANGE SISTERS, 225 WILM STREET, CHICAGO, SUNDAY EVENING, AUGUST 23RD, AND I ATTENDED THE SAME. IT WAS OF MORE THAN ORDINARY INTEREST. SIX PEOPLE WERE IN THE CIRCLE, BESIDES THE TWO MEDIUMS. AFTER ENTERING THE SCENE ROOM THE DOORS WERE ALL CLOSED AND SEALED, AND THOSE PRESENT WERE INVITED TO EXAMINE THEM AND THE ARTICLES IN THE ROOM. I TOOK PARTICULAR PAIN TO NOTE THE SURROUNDINGS AND THE DISTANCE FROM THE DOORS, TABLES AND OTHER ARTICLES. ON A TABLE WAS A PITCHER OF WATER, BUT NOT IN REACH OF THE MEDIUMS OR ANY SISTER. ALL JOINED HANDS, THE LIGHTS WERE PUT OUT, AND IN ABOUT FIVE MINUTES A NUMBER OF PERSONS HAD HANDS TOUCH THEM. A LARGE COLD HAND WAS LAID ON MY WRIST, AND AT THE SAME TIME I COULD FEEL THE MEDIUM'S WARM HAND ON MINE. THE NAME EDWARD WAS SPORN QUITE PLAINLY, AS I SUSPECTED BY THE SPIRIT WHO CLAIMED TO BE A BROTHER OF MINE, AND WHO WAS DROWNED, A FACT NOT KNOWN BY ANY OTHER ONE IN THE CIRCLE.

I THREW OVER THE PATIENT'S HEAD TWO THICK AND LARGE TOWELS, WHICH COVERED HIM IN FRONT DOWN TO THE HIPPS. THROUGH THESE HE HAS READ, HOLDING THE BOOK AT AN ANGLE WITH HIS FOREHEAD, AND HAS DISTINGUISHED ED CARDS WITH PERFECT ACCURACY. THIS KIND OF EXPERIMENT WAS OCCASIONALLY VARIED. SOMETIMES THE SLEEPWAKER HAS BEEN BANDAGED, AND IN ADDITION TO THIS A TOWEL HAS BEEN THROWN OVER HIS HEAD, BUT THE RESULT WAS EQUALLY SATISFACTORY. THIS POWER, HOWEVER, SEEMED TO HAVE ITS LIMITS. THE ADDITION OF A THIRD TOWEL GREATLY IMPEDED THE PATIENT'S VISION, EVEN THOUGH HE HAD DISINCLINED CARDS. ON ONE OCCASION A VISITOR, INSTEAD OF COVERING UP THE PATIENT'S EYES, ENVELOPED THE OBJECT TO BE SEEN IN THE FOLDS OF A NAPKIN. THE EXPERIMENTER, IN ORDER IF POSSIBLE TO MISLEAD HIMSELF, THE SLEEPWAKER, AND ALL WHO WERE PRESENT GAVE US TO UNDERSTAND THAT HE HAD PLACED ONE CARD ONLY IN THE NAPKIN (HE PERFORMED THE OPERATION WITH HIS BACK TURNED), BUT THE PATIENT WAS NOT TO BE DECEIVED. AT FIRST HE WAS SEEN PUZZLED, BUT EVEN THIS PERPLEXITY ELICITED A CURIOUS PROOF THAT HE WAS NOT ONLY THROUGH THE TRIPLE FOLDS OF THE NAPKIN, BUT THROUGH THE BACK OF ONE OF THE CARDS. HE SAID: "THERE SEEMS TO ME TO BE FIVE, BUT THE POINTS ARE NOT OF THE SAME COLOR." "OH," HE EXCLAIMED, AFTER A PAUSE, "HOW COULD I BE SO STUPID, THERE ARE TWO CARDS. ONE IS THE ACE OF HEARTS, THE OTHER THE FOUR OF CLUBS." HE WAS PERFECTLY RIGHT. THE FOUR OF CLUBS HAD HIS FACE UPON IT, THE ACE WAS LAID UNDER IT, AND IN ORDER TO FORM A FIVE THE SLEEPWAKER MUST HAVE SEEN THE ACE UNDERRHIS, THE OTHER CARD." DR. CROCKETT IN "PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM."

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

IN APRIL OF LAST YEAR THE JOURNAL PUBLISHED A REMARKABLE PREMONITION WHICH CAME TO THOMAS, LORD LYTTLETON, BY MEANS OF AN APPARITION. HE WAS APPRENTICED IN PERFECT HEALTH AT THE TIME, BUT HIS DEATH OCCURRED, AS PREDICTED, IN JUST THREE DAYS. I HAVE RECENTLY COME ACROSS THE COUNTERPART OF THAT NARRATIVE, BOTH OF WHICH SEEM TO BE WELL AUTHENTICATED. A MR. WILLIS HAD THE ACCIDENT FROM A CLERGYMAN WHO RECEIVED IT FROM ONE OF THE GENTLEMEN WHOM LORD LYTTLETON HAD INVITED TO DINE WITH HIM ON THE DAY OF HIS DEATH (PROBABLY TO RID HIMSELF OF THESE UNWELCOME THOUGHTS). IT IS AS FOLLOWS:

"LORD LYTTLETON WAS TO HAVE PAID MR. ANDREWS OF DARTFORD, ENGLAND, A VISIT ON THE VERY DAY WHICH THE SPECIES PRESCRIBED AS HIS LAST, AND TO HAVE SLEPT AT HIS HOUSE; BUT ON ACCOUNT OF THE ALARM WHICH THE IMPRESSIVE MESSAGE OF THE GHOST MADE ON HIS LORDSHIP, IT WAS NOT LEFT WITHOUT ANY INTIMATION TO MR. ANDREWS OF HIS LORDSHIP'S INTENTION. IN CONSEQUENCE OF THIS, MR. ANDREWS EXPECTED HIS LORDSHIP ON THE DAY HE PROMISED, BUT FINDING HE DID NOT COME, AND NOT ABLE TO IMAGINE THE REASON OF IT, HE RETRIED SOMETHING BEFORE TWELVE. HE HAD NOT BEEN LONG LYING DOWN, WHEN THE CURTAINS AT THE FOOT OF THE BED WERE DRAWN OPEN AND HE SAW HIS LORDSHIP STANDING BEFORE HIM, IN A LARGE FIGURED MORNING GOWN, WHICH ALWAYS REMAINED IN THE HOUSE FOR HIS LORDSHIP'S SOLE USE. MR. ANDREWS, CONCEIVING THAT HIS LORDSHIP HAD ARRIVED AFTER HE HAD BEEN RETIRING, AS HE HAD SO PREDICTIVELY EXPECTED HIM, SAID TO HIM: 'MY LORD, YOU ARE AT SOME OF YOUR TRICKS; GO TO YOUR BED, OR I WILL THROW SOMETHING AT YOU.' THE ANSWER HE RETURNED WAS, 'IT IS ALL OVER WITH ME, ANDREW,' AND INSTANTLY DISAPPEARED. AS THERE WAS A LARGE CLOTHES PRESS AT THE FOOT OF THE BED, HE CONCEIVED HIS LORDSHIP HAD GOT INTO IT, AND ROSE TO SEE, BUT HE DID NOT FIND HIM THERE. HE THEN EXAMINED THE NIGHT-BOLT ON THE DOOR, AND FOUND IT FAST; AND HE SAW BY THE CANDLE HE HAD NOT BEEN LONG IN BED, OR HE MIGHT OTHERWISE HAVE CONCEIVED IT A DREAM. HE RUNG THE BELL, AND INQUIRED OF HIS SERVANTS WHERE LORD LYTTLETON WAS. THEY TOLD HIM HE HAD NOT BEEN SEEN SINCE.

THE NIGHT-GOWN WAS NEXT SOUGHT FOR, AND FOUND IN ITS USUAL PLACE. MR. ANDREWS KNEW NOTHING OF HIS LORDSHIP'S DEATH TILL NEXT DAY, WHEN LETTERS FROM LONDON ANNOUNCED IT TO HAVE TAKEN PLACE EXACTLY AT TWELVE O'CLOCK THE NIGHT BEFORE. AS MOST NATURALLY COULD NOT BE, THE CIRCUMSTANCE, AND THE LOSS OF HIS FRIEND, MADE A VERY GREAT IMPRESSION ON THE MIND OF MR. ANDREWS, AND ADVISED HIM FOR SOME MONTHS AFTER, AS HE IS POSITIVE TO HIS BEING AWAKE AT THE TIME IT HAPPENED, AND OF THE APPEARANCE OF THE PHANTOM. MR. ANDREWS IS A MAN OF STRONG MIND, STORED WITH THE MOST ELEGANT ACCOMPLISHMENTS WHICH LITERATURE, A REFINED EDUCATION, AND A GOOD UNDERSTANDING COULD GIVE IT; HIS CHARACTER, AS A MAN OF HONOR AND OF TRUTH, HAS NEVER BEEN IMPEACHED; HIS INFELICULT CIRCUMSTANCES PLACED HIM ABOVE THE PETTY CAVILS OR PETTY NECESSITIES OF A CHECKED LIFE, THEREFORE WE CAN HAVE NO REASON TO SUSPECT MR. ANDREWS OF TELLING ANYTHING BUT WHAT HE REALLY SAW. BUT THIS I SOLEMNLY PROTEST: HE MENTIONED THE OCCURRENCE TO ME AT HIS OWN TABLE, IN HIS OWN HOUSE, AND IN THE PRESENCE OF MR. TOPHAM."

LORD LYTTLETON DIED NOV. 27TH, 1799.

JAMES B. SILKMAN.

NEW YORK CITY, AUG. 27, 1885.

A HORSE THAT PREFERRED MUSIC TO OATS.

"THERE'S A HORSE THAT WOULD RATHER LISTEN TO MUSIC THAN EAT," SAID THE DRIVER OF A BROOKLYN LIVERY COACH TEAM, POINTING TO A BRIGHT-HAIRED, ROMAN-NOSED, SHAPED HORSE.

"THE WAY I FOUND IT OUT IS THIS: I FEED MY TEAM AT 4 O'CLOCK. IN THE AFTERNOON, TO BE READY FOR EVENING CALLS. THEN I GO HOME FOR HALF AN HOUR FOR DINNER. WHEN I GET BACK, I FEED THE HORSES. I FEED THEM WITH OATS, BUT THEY DON'T EAT THEM. THEY PREFER TO LISTEN TO THE MUSIC."

"WHAT'S THE HORSE'S NAME?" I ASKED.

"IT'S A HORSE THAT I BOUGHT FOR A DOLLAR."

"DO YOU THINK HE'S A LUNATIC?" I ASKED.

"NOT AT ALL. HE'S A LUNATIC, BUT HE'S NOT A LUNATIC."

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For the Religio-Philosophical Journal
Who Are Blest?

BY BERTHA BAKER.

All who respond to human call
Of need, so long withheld,
And know the tie that bind us all
In common brotherhood,
Who, seeing universal wrong,
Believe in future gain,
And strive with earnest purpose strong,
True wisdom to obtain;

Who give kind sympathy and aid,
To erring brothers weak,
And help the fallen and dismayed,
The better way to seek;
Who trust, with greatest confidence,
All laws, divine and good,
And set in them an evidence,
Of God's wise Fatherhood;

Who cold beliefs of Reason, grace
With love's unselfish deeds,
And let an honest faith replace
Old doctrine and dull creeds,
Are blest; although their feet in life,
A thorny path have trod,
They prove, through all life's weary strife,
True Ministers of God.
Highland Park, Ill.

Helpless Upon a Friendless Sea!
Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and wave.

The captain had been negligent—the hangings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea! Strong in intellect, in physical vigor, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievements. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of his preservation; mental strain, nervous excitement, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's safe cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.—*The Tracer*.

In Alaska in midsummer, according to a late letter, the almost continuous light of day shines upon bright green slopes shaded here and there with dark timber belts rising up from the deep, blue waters, the hum of insects and melodious song of birds, together with a degree of heat dispensed by the solar orb which to our thickened blood appears oppressive, would cause a stranger suddenly transplanted there to think himself in any country but Alaska.

Consumption.

Notwithstanding the great number who yearly succumb to this terrible and fatal disease, which is daily winding its fatal coils around thousands who are unconscious of its deadly presence, Dr. Pierce's "Golden Medical Discovery" will cleanse and purify the blood of scrofulous impurities, and cure tubercular consumption (which is only scrofulous disease of the lungs). Send 10 cents in stamps and get Dr. Pierce's complete treatise on consumption and kindred affections with numerous testimonials of cures. Address, World's Dispensary Medical Association, Buffalo, N. Y.

Many devices have been put in use by actors and lecturers to keep from smiling, but the simplest and most effective is to put a small wooden board in the mouth and bite down on it every time the impulse to laugh makes itself manifest. Some grit their teeth, or cringe their toes, and Hughey Dougherty, the famous minstrel, for a long time resorted to the scheme of sticking a pin in his thigh.

"A Perfect Flood of Sunshine" will fill the heart of every suffering woman if she will only persist in the use of Dr. Pierce's "Favorite Prescription." It will cure the most excruciating periodical pains, and relieve you of all irregularities and give healthy action. It will positively cure internal inflammation and ulceration, misplacement and all kindred disorders. Price reduced to one dollar. By druggists.

An animal tamer has used electricity as a subduer of unruly beasts with great success. His instrument is an apparatus shaped like an elephant's proboscis and charged with electricity. Three of his lions who were touched with it showed signs of the greatest terror; the tiger, when shocked, crouched in the furthest corner of his cage, and the boa constrictor, nearly twenty feet in length, straightened out as if dead, and was motionless for six hours.

Tired Languid Dull Exactly expresses the condition of thousands of people at this season. The depressive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarsaparilla. Why suffer longer when a remedy is so close at hand? Take Hood's Sarsaparilla now. It will give you untold wealth in health, strength, and energy.

In order to combat the various vine pests, whose propagation is believed to be due to the weakness of the vines, the Austrian Government has decided to import a large quantity of healthy young plants from America for the vineyards of Lower Austria. Experiments already made with 20,000 American plants at Klosterneuberg, near Vienna, are said to have given excellent results.

Hay Fever is a type of catarrh having peculiar symptoms. It is attended by an inflamed condition of the lining membrane of the nostrils, tear-ducts and throat, affecting the lungs. An acrid mucus is secreted, the discharge is accompanied with a burning sensation. There are severe spasms of sneezing, frequent attacks of headache, wavery and inflamed eyes. Ely's Cream Balsam is a remedy founded on a correct diagnosis of this disease and can be depended upon. 50¢ a druggist or by mail. Send for circular. Ely Bros., Druggists, Owego, N. Y.

Black is the popular color now for Long Branch bathing suits.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Funnel Pellets." They operate without disturbance to the constitution, diet, or occupation. For sick headache, constipation, impure blood, dizziness, sour eruptions from the stomach, bad taste in mouth, bilious attacks, pain in region of kidneys, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "Pellets." By druggists.

A paper piano is the latest product of Parisian ingenuity. The color of the instrument is cream white and the material is so tightly compressed that it has a hard surface and will receive a perfect polish. The tone of the instrument is said to be very sweet and its music without the short, sharp sound that marks every touch of the keys of the ordinary piano.

The most stubborn and distressing cases of dyspepsia yield to the regulating and toning influences of Hood's Sarsaparilla. Try it.

Jug has been a fatal month for Presidents and ex-Presidents. John Adams and Thomas Jefferson died July 4, 1826; Monroe, July 4, 1831; Taylor, July 9, 1850, while in office; and Grant, July 23, 1885, while Garfield received his death wound upon the 2nd of the same month, 1881.

Be sure to ask for N. K. Brown's Eat. Jamaica Ginger, and take no other. Recollect the initials.

Figs sell in Georgia at two and a half cents per dozen.

For beauty, for comfort, for improvement of the skin, use only Foxton's Powder. For sale by all druggists.

Important Discoveries

facts: That the greatest evils have often had their rise from causes which were deemed, originally, of too little importance to occasion solicitude; and that fatal results proceed from the neglect of trivial ailments. Philip G. Raymond, Duluth, Minn., writes: "Ayer's Sarsaparilla cured me of Kidney Complaint, from which I had suffered for years." The transmission of a message over a

Telegraph

wire is not a more positive proof of the electric current, than are pimples and boils of the contamination of the blood by impure matter. Albert H. Stoddard, 59 Rock st., Lowell, Mass., says: "For years my blood has been in a bad condition. The circulation was so feeble that I suffered greatly from numbness of the feet and legs; I was also afflicted with boils. After taking three bottles of Ayer's Sarsaparilla my blood circulates freely, and I have no boils or numbness." Like, an

Electric

shock, the pains of Rheumatism, dart through the body. Rheumatism is a blood disease, and needs an alterative treatment. Charles Foster, 370 Atlantic ave., Boston, Mass., says: "Two years ago I was prostrated by Rheumatism. I tried a variety of remedies, with little benefit, until I began using Ayer's Sarsaparilla. This helped me, and at the end of the fifth bottle I was entirely cured." Miss A. Atwood, 143 I st., South Boston, Mass., says: "I have been ill a long time, from poverty of the blood and abscesses."

Ayer's Sar sapa rilla.

sarsaparilla has had the effect of toning me up. Under its use I am fast gaining color, appetite, and strength."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

Sold by all druggists. Price \$1; six bottles for \$5.

MIND-CURE AND SCIENCE OF LIFE.

Prof. A. J. Swarts, Editor and Publisher, 425 Madison St. Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformed and the Afflicted. Upon its pages are many articles on the Mind, the Body, and the Soul; on Disease and on Psychic Laws, as also on the Science of Mind, on Diseases and on Psychic Laws, as also on the Divine method of Healing. We carry through Truth, Justice and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

THE CARRIER DOVE.

A 10 page Monthly Journal devoted to SPIRITUALISM AND REFORM. Edited and Published by MRS. J. SCHLESINGER at No. 854½ Broadway, Oakland, Cal.

Subscription Price, \$1.00 per year.

WANTED—25,000 local AGENTS for

Frightful Case of a Colored Man.

I contracted a fearful case of blood poison in 1882. I was treated with the old remedies of Mercury and Potassa, which brought on rheumatism and impaired my digestive organs. Every joint in me was swollen and full of pain. When I was about 15 years of age, I was sent to a doctor in Boston, who had time to test the virtues of Swift's Specific. I improved from the very first dose. Soon the rheumatism left me, my appetite became all right, and the others, which the doctor said were the most frightful he had ever seen, began to heal, and by the first of October, 1884, I was a well and strong boy. JAMES McCLENDON.

James McClelland has been in the employ of the Chase Carley Company for some years, and I know the above statements to be true.

W. H. CHASE,
Manager Chase-Carley Co., Atlanta Division,
Atlanta, Ga., April 18, 1885.

Treatise on Blood and Skin Diseases mailed free.

THE SWIFT SPECIFIC CO., Drawers 3, Atlanta, Ga.
N. Y. 157 W. 23d St.

READY.**Mental Gymnastics;**
Or,
MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

THE CLERGY Their Sermons,**THE STUDENT Their Lessons,****THE BUSINESS MAN Items of Business.**

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by mankind under this system than even while he was at school—*Chicago Inter-Ocean*.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject—*Interior*.

The author's method aids us in getting control of will of the organs unconsciously employed in acts of what may be called spontaneous reconnection. It is ingenious and simple—*Chicago Times*.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price \$1.00.

Address

DANIEL AMBROSE, Publisher,

69 Dearborn-st., Chicago.

THE GREAT**SPIRITUAL REMEDIES.**

Mrs. SPENCER'S

POSITIVE AND NEGATIVE POWDERS.

"Our family thinks there is nothing like the positive and negative powders"—so says J. H. Wiggin, of Worcester, Mass., and so says everybody.

Buy the Positive for Fevers, Coughs, Colds, Bronchitis, Asthma, Diarrhea, Dysentery, Ulcerous, Liver Complaints, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Insanity.

Buy the Negative for Paroxysms, Convulsions, Anorexia, Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box or six boxes for \$5.00, money to our risk by Registered Letter, or by Money Order.

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MORE CURIOSITIES AT THE LAKE.

Three trains, drawing in all twenty-seven cars, took the curious public all the way from Franklin County to the Connecticut sea-shore, over the New Haven Road, to Lake Pleasant last Sunday. A large assembly, of course, filled the grove, trains coming crowded from all directions. Most of the visitors came for a day of recreation purely and simply. They enjoyed the fine music of the band and the freedom which a day of out-door life always brings to one unaccustomed to it. Some of those who came for curiosity went about patronizing the many alleged clairvoyants and mediums indiscriminately, and among these there are many frauds and humbugs. To protect the public from these the officers of the Society which controls the grounds should contrive some plan of espionage, detection and final deprivation of camp privileges, for those who are unworthy. A State detective could be employed here with excellent results and the Association should attend to this matter another season if it wishes to attract the respectable public to the grounds. We speak of it because we saw two men at the Lake this week whose presence there openly proclaimed their vicious errand. Their consorts, found at the grounds, in at least one instance, were appropriate company for them evidently. The Association have the remedy in their own hands, and if Dr. Beals, the President, is the man we take him to be, there will be no cause for complaint another season.

The various mediums, clairvoyants, etc., offer their services to visitors this year at lower prices than formerly, ranging all the way from two dollars to twenty-five cents. In one humble little cottage sits a lady whose right arm is paralyzed, her hand being doubled up, but who sets a guitar strumming in the light, to any tune you may ask for, mentally, without even touching it. The lady is poor and needy, and twenty-five cents invested in seeing this remarkable performance is better spent than that in most directions on the grounds.

Dr. J. V. Mansfield, the letter-writing medium from New York, a venerable, handsome and gracious-looking gentleman, asks you to write the name of the party with whom you wish to communicate, with a question and your name, on a long sheet of paper, which leaves room enough, after folding up the part containing the question, to write the answer. After what you have written has been doubled up several times it is pasted together with mucilage, and Mr. Mansfield, taking hold of it with one hand and you with the other, endeavors to get your personal magnetism out of it, and thereby the name of the person with whom you wish to communicate. If he does not succeed he grasps your other hand, and feeling of it, from the finger-tips downward, judges, he says, according to the distance which the impression comes to him, from the ends of the fingers toward the arm, whether it is a blood-relations, and if such, of what nearness. A gentleman from Norwich, Conn., with whom our reporter made an acquaintance, on the grounds, showed the answer to a question he had asked of an old friend of his who he said had "passed away" some time ago. The man to whom our reporter was talking was an engineer, and the alleged communication was from his old fireman. He asked a question, to which the answer was: "Yes, as true, Fitch, as that the sun rises and sets, and as Joe Breed was Mayor of your city," etc. The engineer did not know whether such a man as "Joe Breed" ever was Mayor of his city (Norwich), but he said he would find out when he went back, and let the *Journal* know by letter. The communication throughout (of which we only give the above clause), was of a peculiar wording, and the gentleman said sounded "just like" his old fireman. But a most material and important peculiarity was the fact that, as the gentleman said and proved, was that, in writing his question he addressed his deceased fireman friend as "Daniel Stoddard," whereas in closing the answer, the medium, Mansfield, signed the name "Daniel Stoddard," with an accent mark or little d over the first d. If he had any doubt whatever about the genuineness of the message, the gentleman assured the reporter, that signature would settle his doubts, for, said he, "Daniel always wrote his last name with two d's only, and I had forgotten that when I wrote."

Here is a sample of one of the messages written through the alleged mediumship of Mr. Mansfield:

"Heaven bless you, my grandson —, why have you thought of me among the many dear ones who preceded me and came since my departure to this the land of souls? Oh my grandson, could you see me and other dear ones as we hover near you from time to time. You would not think your grandma so far from you—but of that no more at this time."

"But to your question. What is Spiritual-life?" Spirit-life is a life of individuality or conscious life beyond that of mortal life. It is the God part of what is termed mortal life—the thinking part—the part that loves, in fact it is all that ever was, that is or can be, of anything that has intelligence. It is that part, my grandson, that you will recognize as grandma or any other one of yours now living or those that have passed within the veil. My grandson, could you but see me, or my surroundings, you would say, enough, enough, let me go and be with dear ones gone before. Let this assure you, my grandson, that death of the body does not end all, but rather that the step termed death is but one in the grand scale of endless progression; so then, my grandson, what you do, do it with a reference to meeting it here. Your grandmother

Now this is not a very bad doctrine, for Spiritualism.

Our reporter had another sitting with Dr. Slade, this week, to satisfy himself more fully regarding the reality of the phenomena he had before witnessed, and understood that the doctor would give Northampton people an opportunity before long to witness the peculiar manifestations. Some strange physical phenomena were witnessed at our reporter's second sitting. His own chair, while he occupied it, was pushed violently backwards from the table, about ten inches, the slate was snatched, as at the previous séance from Dr. Slade's hands, and reappeared on the other side of the table, four feet away, and another slate was snatched under the table and a hole broken through the middle, as though a bullet had been fired at it. Looking under the table we could discover no projecting object which could make such a hole. Further directions were given as to the amelioration of the reporter's deafness, and one of the messages was given on the reporter's closed slate while he held them on the floor under his feet, for about the space of thirty seconds. Finally the reporter asked the privilege of trying one of Prof. Zoellner's experiments, as described in his work, "Transcendental Physics." The Dr. rather despaired at this, saying he had not tried it since returning to this country, and he doubted if it

could be done. He, however, held a slate with a pencil partly under the table, about five seconds, and took it out with the words thereon written. "We will try." The reporter then took two clean slates, placed one on the top of the table-leaf, at the corner, with its edge even with the table-edge, and another slate under the table-leaf close to the edge, in the same manner. Under the slate on top had been placed a short piece of pencil, and the object was to see if writing could be obtained, under the slate, on which there was no pencil. Dr. Slade grasped both slates and evidently held them firmly against his side of the table-corner and the reporter did the same on his side. Scratching was heard, and in less than a minute both slates were removed. Writing was found on the slate under the table-leaf, while under the slate on top was found the pencil placed there. The message read: "We cannot do more now. Let this be proof." Comment would seem to be needless. If the reporter ever had his senses actually awake he thinks he did then.

Dr. Slade expressed his surprise at the success of the experiment, and Mr. Simmons, his agent, told us afterward that he was more surprised at his allowing the trial, as he seldom consented to experiments of any kind with strangers. If they could not be convinced by the simpler phenomena, they would not be though an angel from heaven appeared, he said.—*New Hampshire County Journal.*

Universalism and Spiritualism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER.

To the Editor of the Religio-Philosophical Journal:

Having been a firm believer in Universalism for about thirty years, and also in modern spirit manifestation for ten years of that time, I venture to offer a few thoughts to the readers of the JOURNAL on the harmony of these beliefs, and the strange discord between the believers. Universalism embraces the Bible doctrine of spiritual intercourse with, and communication from, the immortal world, and no one that I know of has compared that account with the modern phenomena of spirit manifestation has ever denied their identity. Very many Universalists, no doubt, including ministers of the denomination, have never made a special investigation of the subject, as in my own case for nearly twenty years, and fifteen in the ministry, and have offered serious doubts in the matter of identity, but my first statement is none the less true. Of course, it should be understood that I refer strictly to the fact of spirit manifestation, and not to the law that has grown out of it. One is a tangible reality, the other a theory of men.

And why does not the Universalist denomination accept this fact? We all agree that the doctrine of immortality is the basis of the Christian religion, and therefore the evidence of a future life the most important factor in theology. The reappearance of our own acquaintances, relatives and friends, is more substantial proof of that life than any ancient history, either sacred or profane, and there is no use of disinguing the fact. Is it the conflicting theories advanced by Spiritualists which cause such ignorance of the fact of spiritual phenomena? If so, the Universalist church may as well ignore religion and dissolve itself as a Christian sect, for the great majority of the doctrines of the churches are diametrically opposed to Universalism, whereas the theories in Spiritualism are mainly in harmony with it. Let us see. The doctrine of the plenary inspiration of the Bible, the trinity, the fall of man, the vicarious atonement, endless punishment, and above all, the narrow and selfish incentive to virtue which underlies the whole superstructure of the orthodox churches, viz., doing right here in order to escape an endless hell and gain heaven in the world to come; still worse, if possible, the uncertainty of rewards and punishment embraced in the doctrine that death-bed sin removes the possibility of reward for any good done, and death-bed repentance all punishment for sin committed in this life—all this conflicts with Universalism, and it was a revolt in religious thought from these superstitions that forced the Universalist church into being, and which still, in great part, keeps it in existence.

And how is it in regard to Spiritualism? Not only as a body, but individually, the Spiritualists are with the Universalists in rejecting all these theological absurdities, and laboring for their overthrow. "But," says one, "many of the Spiritualists are infidels to the Bible." Well, supposing they are? It is nevertheless true that a far greater proportion of professed Christians are infidels to Universalism. And why not reject Christianity first? But let us examine this point a little further. The Spiritualists are agreed with themselves in the belief that there is more or less in the Bible, as well as in many other books, that give a very reasonable and satisfactory representation of the character of God, of the interest, duty and destination of mankind. The first article in the Universalist Confession of Faith reads: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, of the interest, duty and final destination of mankind." The only question here is as to the comparative proportion of the Bible which is regarded as holy scripture by the Universalists, and good by the Spiritualists.

It is certain that the phrase, "Holy Scriptures of the Old and New Testaments," in the Confession, was not intended to convey the impression that the whole Bible is Holy Scripture, but that each believer should have the liberty of judging for himself in the matter. All Spiritualists agree that what they regard as good in the Bible is "Holy Scripture." It is equally certain that every one of them believes that there is very much good in it, for it contains a greater number of texts in proof of spirit manifestations than can be found in support of any one doctrine ever held by either or all the churches combined. They also believe in, and advocate the principles of, Christ's religion.

The second article of the Universalist Confession contains a statement in relation to God, Jesus Christ, the Holy Ghost, and the destiny of mankind, each item of which is accepted to a far greater degree by Spiritualists, than by the evangelical churches; and the third and last article which refers to the divine law governing right and wrong, and the duty of men, is unanimously accepted by Spiritualists, and quite as generally rejected by the majority of acknowledged Christians. If, then, it is the object of the Universalist denomination to fellowship and serve the principle of right, rather than popular religious sentiment and their own self-esteem, it is marvelously strange that it should disregard its nearest friends, and fellowship its enemies.

But, alas! it may be said by another: "The orthodox Christians, though, in opposition to us in doctrine, unite with us in accepting Christianity and the Bible as their rule and guide to faith, while the Spiritualists profess

to be guided by moral philosophy and religious science as well, and attach as much or more importance to the teachings from the Spirit-world of to-day, as they do from the Bible, and should we acknowledge the modern spiritual phenomena to be a fact, and fellowship its adherents, we would lose our own fellowship with all the other Christian sects, and could reach them no longer with our influence."

Well—yes, I see; but I was not aware that the orthodox Christians had ever acknowledged your right to the Christian name, while the Spiritualists do. Your case reminds me of the position a very good man was placed in several hundred years ago. He was a Jew by birth, and also by faith; but as he held far more consistent views of their religion than they did themselves, he was disfellowshipped by them. They were a very bigoted set of religionists, and because he undertook to influence them with his better principles, they crucified him; but after he was killed, seeing how unavailing his efforts had been with the Jews, he reappeared unto the few disciples he had, and commanded them to go into all the world and preach the Gospel, and they turned to the Gentiles. It is a common saying that "history repeats itself," and is it not possible that it is doing so now in your case? Your religion is far more like Christ's than that of evangelical Christianity, and had you not better turn to the Gentiles also?

A suggestion or two more to the Universalists before directing my remarks to the Spiritualists: Those among you who secretly enjoy the blessed thought that the spirits are returning, as of old, to cheer and to instruct their dear ones of earth on the beauties of a pure life here and hereafter—and I doubt not that you constitute the majority of the Church—be true to yourselves and to your fellowmen by as open a profession of the same, as of any other branch of your religious faith, and you need not fear the results of your influence. Jesus, your guide, commands you to let your light shine and not put it under a bushel.

You who doubt or disbelieve, I would earnestly advise to "search the Scriptures" first, in the Bible, and then in the choice books which treat on modern Spiritualism. Compare the two with unprejudiced minds, and if you find the spirit intercourse of to-day as clearly demonstrated as that of ancient times is in the Bible, then your duty is clear. You will not be required to believe every spirit, but to "try the spirits whether they are of God" (1 John 4:1). Remember also that "the manifestation of the spirit is given to every man to profit withal" (1 Cor. 12:7), and after you have thoroughly investigated the subject, your bounden duty, as Bible Christians, is to hold fast that which is good.

Far am I from inviting you to embrace all the theories advanced by those who believe in spirit intercourse, but to "prove all things, and hold fast that which is good" (1 Cor. 15:21). Neither do I offer you my thoughts for the interest of, or in behalf of uniting, these sects, but rather for the union of truth in them both. If, however, the interest of your Church, as such, is a matter of consideration in keeping you from searching for new truth, allow me to suggest, with all kindness, that there is but one alternative for it. It must move onward. If the Universalist Church stands still a little longer, situated as it is between the sectarian and vastly superior power of the Evangelicals, and the struggling masses for improved thought and new truths, its life-blood will be absorbed and its empty form will be left in the shadowy past.

Now, a few words to the Spiritualists in my next. As I am also a believer in the spiritual phenomena, it is presumable I shall show an equal, and I trust no greater, leniency toward them than I have toward the Universalists in my remarks.

Delphos, Kansas. FLETCHER WILSON.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The supplementary meeting at this place has been fully attended by appreciative audiences. Excursion trains having run through the entire month, the people have been afforded a rare opportunity to listen to some of the best lectures of the season. Mr. Samuel Watson's lectures on Sunday, August 23rd, were listened to with an attention very seldom, if ever, before witnessed at a grove meeting. All seemed determined to hear every sentence the ex-Methodist Bishop had to offer. To listen to the facts of a Biblical Spiritualism as they had developed themselves to the mind of Mr. Watson during his seventy-three years of earthly pilgrimage, so carefully expressed in unmistakable language, afforded each one an intellectual feast.

As he stepped forward after President Crockett had introduced him to the assembly, he seemed to be looking over the people and taking in the situation of things. Then turning to the President he said: "Mr. President, you and I, sir, stand, as it were, between two generations, and it is well for us to take thought how we shall act our part. I am nothing, sir, but an old ex-minister. I have, no doubt, inculcated a great deal of error, but I am thankful to have a little time spared to me, in which I may make some amends for errors taught."

A synopsis of these two lectures would be taking too much space at this time. The reader who has heard the facts of Spiritualism as portrayed by this venerable man, must remember them, and those that have not listened to him, will do well not to let the first opportunity to hear him pass. There is but one thought that I shall repeat, and that is in reference to materialization séances. Referring to that wonderful séance on the Mount of Transfiguration, he said that Jesus could only find three out of the twelve disciples that he could trust with him on that occasion; and he wished that as much care could be exercised in the séance rooms of to-day, for, said he, "I have long since come to the conclusion, that all general séances, where Tom, Dick, and Harry can go by paying a stipulated admission fee, are deleterious to good results and the well-being of Spiritualism."

In looking over my notes of the lectures, there are so many good words said that I trust I shall be pardoned for adding one more thought. In reference to vicarious atonement and forgiveness of sin, the speaker said: "There is an awful responsibility resting upon the pulpit touching an instantaneous conversion. I do not believe in it. This plane is the place for preparation for the Spirit-world. Many persons passing to the next life cannot and do not leave the earth, because they are not fitted for any other sphere. We shall go to the place that we are fitted for, and nowhere else. Job said, 'though worms devour my body, yet in my flesh shall I see God.' The new version reads better; therein it says: 'Out of my flesh shall I see God.' I say to you, church members, if any there are here, get out of the idea of going to God. Prepare to meet yourselves. You will find enough to answer for to your own con-

science—the God within you. Why, my friends, God don't reward or punish anybody. You make your own condition and must abide the consequences. Paul says, work out your own salvation. There are the grandest possibilities before every living soul. Live right, and when you pass to spirit life, you will enter the place you have fitted yourself for, and be prepared to pass on to higher and yet higher possibilities."

During the past week, the one great topic has been the illumination for Saturday evening, the 29th, which passed off very pleasantly in one of the most perfect evenings for an occasion of this kind; no moon, but clear and still, and a crowd of people to witness the display.

Wednesday, August 26th, J. J. Morse, of England, spoke in the Temple to a good audience, taking for his subject, "The Influence of Spiritualism upon Literature, Science and Religion, for the last fifty years."

Sunday, August 30, was the closing day of the supplementary meetings. J. J. Morse, of England, was the speaker. Morning session, 10:30, Mr. J. W. Manion opened the exercises by reciting "Lady Clara Vere de Vere" by Tenayson. J. J. Morse took for his subject "What is the Science of Prayer" making special reference to the three Theological kinds of prayer to a personality for intercession: "Prayer Religious," "Prayer Personal," and "Prayer National," showing that they had been answered by man's contrivance, in the ax, the thumb screw, the gibbet, the dungeon, the halter and the stake, all of them the devices of man, in Spain, France and England, and used by the Holy Catholic Church.

At 2:30 P. M., the Temple was filled to listen to the closing lecture for the season of 1885. Mr. Morse took for his subject, "Modern Spiritualism—A Criticism and a Challenge." The argument assumed that modern Spiritualism was a demonstrated fact, and challenged science and materialism to disprove the statement.

Sunday evening, August 30th, we enjoyed another of those pleasant and instructive social gatherings at Old Pan Cottage. Among those present were Mr. and Mrs. W. D. Crockett, Mr. and Mrs. J. J. Morse and daughter, Mr. and Mrs. E. Gerry Brown, Mr. and Mrs. Atkins, Mr. and Mrs. McCall, Mr. J. W. Mahony of England, Mrs. Susan King, Miss Mattie H. Chamberlain and Mr. and Mrs. W. W. Currier. The evening had been set down as the hour for questions and answers by the controls of Mr. Morse. I report only three questions and answers:

Ques.—Can the primates of spirit be determined?
Ans.—In short, only as we can observe their manifestation. We cannot analyze infinity or ourselves, therefore we can only judge of spirit by its manifestations, as we comprehend them.

Ques.—Can spirit materialize so that the natural eye can behold the effect.

Ans.—To a limited degree, under correct conditions, it can be done; yet for better effect, we would counsel a perfect harmony between the medium and the sitters or investigators, in which case much better results can only be obtained.

Ques.—Can fabrics be materialized by the spirit that will remain intact for any considerable number of days.

Ans.—We emphatically say, No! It will pass away with the touch of the hand.

The steam street railway has conquered the people of Onset and the visitors wonder that it was not built before; even some of those old foggies begin to talk less and some of them have confounded to ride on it.

Camp meeting over, cottage building will now come to the front, and the sound of the saw and hammer will again ring through the grove.

The end men of the show business are leaving with their charges, to find more fruitful ground where they can scope in one and two dollars a head for a chance to be tucked away in some dark corner of a dark room, where by making a solemn promise to remain perfectly quiet until the meeting is dismissed, they can be permitted to look into the absence of light, and try and see if it is possible for them to behold anything but a trickly materializing medium.

More circles-formed for honest investigation and less developing circles formed for the almighty dollars, is what will give the people a better understanding of spiritual phenomena, and rid the country of a gang of unprincipled charlatans.

A home circle right in your own family is the very place to learn the solid facts of true Spiritualism. This has been my experience, and I believe it will be the experience of every family that will establish a circle and maintain it in their own home. Readers, save your money, and time also, and not run after every advertised spiritual show and medium that are travelling the country over for the sole purpose of getting your money. The Spirit-world is ready to help you right in your own home; give it a chance. Do not get disengaged with a few failures. Spiritualism is worth working for. You can rest assured of one thing, if Spiritualism is not a fact, then good by immortality. The happiest hours of my life have been in the séance room in my own family. In the little company of three, self, wife and daughter, holding communion with the loved ones gone before. I tell you, reader, here is the place to arrive at bottom facts in Spiritualism. One hour under these conditions is worth months of time spent in visiting the general séance rooms of the present day. I would say, let them alone. Establish a home circle and work out your own salvation. In your own home you know just what is being done, and what part you are taking in the manifestation.

Onset, Mass., Sept. 4. W. W. CURRIER.

Mitchell, D. T., with a population of 3,000, has 23 lawyers.

Mr. Joseph Reynolds Seen in Indianapolis at the Time of His Death in Washington City.

Mr. Joseph Reynolds, whose death occurred last month in Washington City, where he lived since 1810, was the father of Mr. Alfred C. Reynolds, commission merchant at 107 South Main street. The latter yesterday received a letter from his mother giving an account of her husband's death, and enclosing the following letter from Mr. Joseph F. Brown of Indianapolis, an old friend and former business partner of her husband:

"CLERK'S OFFICE, MARION CO., INDIANAPOLIS, July 28, 1885.—Mrs. Reynolds—My DEAR MADAM: My wife has been trying to write to you ever since we heard of Mr. Reynolds' death, but she is so crippled with rheumatism in her hands that she has not been able to do so.

"I had a singular visitation in connection with Mr. Reynolds's death, and enclose my communication concerning it. Truly your friend,
JOSEPH F. BROWN,
County Clerk's office."

The communication referred to by Mr. Brown was addressed to the Indianapolis News, and reads as follows:

"INDIANAPOLIS, Ind., July 24.—The night of Thursday, the 16th inst., I retired early, and awoke from a deep sleep and said to my wife: 'I have just had a visit from our old friend Joseph Reynolds of Washington. He told me he died this evening.' I repeated the circumstance to my family at breakfast next morning. I saw him as distinctly as I ever did during the thirty years of our intimate acquaintance. I had not heard directly or indirectly from him for the nine years past, and certainly had not once thought of him for as many months. This apparition made such an impression upon me that on coming to my desk in the County Clerk's office Friday morning I made a memorandum of it, locked the paper up in a private drawer, awaiting to learn if it would prove true, as I believed it would.

"Wednesday last I received from a friend a copy

RELIGIO PHILOSOPHICAL JOURNAL

L C Draper
THE ARTS AND SCIENCES, LITERATURE

HARMONIAL PHILOSOPHY

JOURNAL

DEVOTED TO
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXIX.

CHICAGO, SEPTEMBER 19, 1885.

No. 4

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE—A Psychological Explanation—Offered for the Shortcomings of Mediums. A Russian Count Sees the Spirit of his Wife at Lake Pleasant.

SECOND PAGE—"Investigate Spiritualism." Telepathy.—The Sixth Sense Viewed from a Scientific Standpoint. "The Wonders of the Human Mind."

THIRD PAGE—Woman and the Household. Partial List of Magazines for September not before Mentioned. Book Reviews. New Books Received. A Ghost in Albany. Miscellaneous Advertisements.

FOURTH PAGE—The Rev. Wm. Tennent, Jr., Once More. Helen Hunt Jackson. Strange Cures. Home Again. General Items.

FIFTH PAGE—Boston Spiritual Temple—Dedication. A Minister's Experience at a Spiritualistic Seance. General News. Miscellaneous Advertisements.

SIXTH PAGE—Invocation. Letter from the Pacific Coast. Boston Baked Beans. Posthumous Praise. A Dove Visits a Preacher in Church and Finally Alights Upon His Head. Spiritualism—Jesus. An Incident. Though Seventy-seven Years of Age he sees Spirits. Spiritualism and Universalism. The Nemours Camp Meeting. Who Was Melchizedek? Beyond the Veil. Captain Jones' Ghost. Prof. Upshur's Experience. "Correction" Explained. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE—Sympathetic Bruises. A Campaign Secret Given Away. Miscellaneous Advertisements.

EIGHTH PAGE—Letter from Dr. Samuel Watson. Status of Cal. Solomon Valley Camp Meeting. Indian Magic. Apparitions which Startle Moorestown, N.J. The Convention and the Congress. Miscellaneous Advertisements.

A PSYCHOLOGICAL EXPLANATION.

Offered for the Shortcomings of Mediums.

Remarks Through the Mediumship of Mr. J. Clegg Wright at a Private Gathering Held at Hon. A. H. Dailey's Cottage, Lake Pleasant Camp, August 14th, 1885.

[Reported for the Religio Philosophical Journal by James Abbott]

Good evening, friends! I am pleased to meet you, and to endeavor to elucidate to the best of my ability any problem in spiritual psychology which may be put to me. Since I came within the psychological environment of this meeting, I have heard certain observations touching the question of comparative psychology in which you are interested. I will, first of all, make a few remarks.

This is a subject which has obtained as yet very little attention from the savants of the day. You know when you come to discuss the problem of psychological development, you must take into consideration the whole animal kingdom. It has often occurred to you, where does conscious immortality begin in the animal kingdom? Does it begin with man, or are other animals man immortal? Are there animals in the Spirit-world? These are questions which puzzle you. In fact you are puzzled about sociology, about the phenomena of life in the Spirit-world. I must first of all here confess my inability in speaking to you. In dealing with a subject of this difficult nature. In the first place, it must be metaphysical in my explanation. Man, sensations in three dimensions, breadth and thickness; and the philosophy of form is the philosophy of the Spirit-world when correctly rendered. You know every thing in form. There is a concept in consciousness which is form, and the mind conveys to every objective idea (using the term in the sense of Spinoza), that every object in nature is the idea the mind gives to that objective idea when harmoniously related to consciousness of form. You have a conception of form in three dimensions,—length, breadth and thickness. All animal life possesses in degree perceptive faculties; not all alike, but in degree. Some animals have very small perceptive faculties and some very large. Some insects have tremendously large perceptive faculties. They sense nature where you cannot touch it at all. A common house-fly can see, with its spectrum analysis fully unfolded, colors you have never seen, and colors which you never will see. Color is simply motion. Motion is its degree and plane of sensation. When light on the molecules of ether are moving at the rate of 600,000,000 vibrations per second, you see. Any thing very much below that you do not see. Any thing very much above it you can not see. You can not see spirits sensationally, because the wave motions of spirit vibration are far above the solar spectrum of material sensation. So that if your eyes could be changed in their optical structure and suited to nature in her ethereal modes of action you would sense the Spirit-world around you.

The difference between objective sensation through the organs, and clairvoyance independent of the organs, is simply a condition of vibration. The mental realm of spiritual emanations vibrates through the structure of the brain, and the consciousness clairvoyance takes it on—drinks it in. Consciousness vibrates with the objective thought without passing through the organic channels of sensation; but it is sensation notwithstanding. Clairvoyance is sensation. Everything that passes in the way of knowledge into con-

sciousness must pass through the sensational faculties. Well, now, wherever there are sensational faculties, there is consciousness, and the sensational faculties limit consciousness. Experience limits consciousness, and this sensational consciousness in the lower animal form is more limited in its detective range.

I want you to understand this idea completely. It is a very subtle and difficult thing to explain, and if I am guilty of circumlocution it is because I want you to understand me. Consciousness sensing form in lower animals, forms of life there, is not the same power of analysis and inference which you find developed in man. Hence animal life below man, to a very large extent, is destitute of the power of inference. The difference between reason and instinct is this: instinct partakes of the nature of a sentiment, and does not visibly improve by experience. Reason has an inferential power and improves by and upon experience; so that the intelligent, structural condition of animal life below man will be characterized by strong tendencies in certain directions, and almost a perfect absence of certain sentiments in the others. Completed reason means this: a power to sense in length, breadth, thickness and color; a power to classify. Comparison as a reasoning power in the mind implies a capacity to comprehend the relationship between two objects; a power to distinguish size between two objects, so that comparison as a faculty is simply the power of manipulating impressions.

An idea is that which consciousness forms of the difference between two sensations, and judgment is the execution of this process, or the total activity of the intellectual faculties. All animal life has, either developed or latent, these intellectual faculties. Hence the subjective life of the lower animal forms, or the soul principle in animal nature, is personal because it has sensational power; and if its vigor is kept up, its organic faculties may from sheer exhaustion cease to be active. Then there is an unbalanced condition in the passions, and passionate power will then be strongest. To show you what I mean, the abuses which we are speaking of are found to exist the most in insane asylums where the intellectual faculties have no control at all. The passions run wild without any curb or prudence.

Now, I want you to realize this great fact in nature as general principle that organic nature is traveling on to develop a more perfect differentiation. The more complicated the organism, the more profound the intelligence and varied the psychological phenomena. In the earliest forms of life, when the organism was simple and homogeneous in its character, there was the least expression of consciousness. This consciousness increased its volatile power through its environments; the environments surrounding the consciousness in the organization first, and then in the circumstances surrounding that organization; so that circumstances as a part of the cause, environments as a part of the cause, and the life principle in nature as another part of the cause, actively associating or co-operating with one another, produce the manifestation of organic, vital power which you see in the world-to-day.

Well, this is what I have to say: not what I would like to say upon comparative psychology, for it is one of the most important subjects, and one of the most interesting, or should be, to intelligent Spiritualists. What can there be more interesting for a man to think about than to try to find the marvelous intellectual power displayed in the little ant? Yesterday I took a walk in company with my medium and another, and I was deeply interested in the sensations which I took from the little forms of nature, physically expressed, which I saw. I was acquainted with the subject in my earth-life, but it comes back to me, as I see the dual expression of nature now in its physical organism. It strikes me this is the line upon which the intelligent man, in the days which are to come, will find the spiritual demonstrations of the future—in comparative psychology. Man is a strange, marvelous production. He is the production of the ages, and the production, more correctly speaking, of those antecedent forces which are expressed in the animal kingdom the last. Mind-power can best express itself in states physically adapted to a vigorous physical activity. Through nature environments determine the character of the organization, hereditary forces of vital transmission determine character. The psychology as well as the organization of man depends upon his food, upon the heat developed in the country in which he lives, upon the mental conditions under which he is trained, so that man, psychologically, is a creature of geography. In this mental condition, when spiritually acted upon (and it is always spiritually acted upon) man stands related to his consciousness. Man stands related to his unconscious consciousness. Now, what do I mean by this? There is the *magis*; the soul consciousness is an attribute of the soul. By consciousness I mean that conceptional harmony between the soul, the man, and the environment. When the conditions of sensation are harmonious there is a concept and a precept in consciousness. But I have something which preceded consciousness. There was a time when I was not conscious, but I was. There was a time when I began to be conscious. There are some things that I am doing now of which you have no consciousness. You are doing things, now of which you are unconscious, and the soul of man is doing something which your consciousness can not control. All involuntary motion is outside of your conscious control. When the soul

has been common with lawyers, ministers of religion, editors of papers—all men who are liable to a very large drain of the cerebral energy. This drain produces an unbalanced condition, when the cerebellum and its activity predominate in the animal nature. The only way to practically meet this difficulty is to educate all who are liable to overwork the brain, or to restrain by it too long an abnormal mental activity.

This question is the curse of modern Spiritualism. It goes to the very root of the social problem. Men and women in their ignorance could not understand why as mediums and public teachers they had such intense longings. They thought they were not suitably mated. The doctrine of tendencies and developmental concentration, and all that kind of madness, came into the movement through want of better education. Homes have been broken up, families destroyed, happiness killed. The doctrine of free love takes its rise upon a wandering desire, and discontent with the domestic and social relation as it is. A man and woman who attempt to lead a happy life on the basis of free love, must, in the very nature of things, become the most unhappy of mortals.

It is the darkest, the maddest and the most contemptible way to build up the moral, spiritual and intellectual faculties; yet it all starts down here in the exhausted cerebral condition, the cerebellum retaining its unconscious activity in the development of the physical powers, nature thirsting to build up rapidly that which has been abnormally exhausted by excessive application to mental effort.

Then there is an organic tendency as well that I will explain to you. Now, supposing a spirit with a very large development of self-esteem controls a medium who also has a large development of self-esteem; in the expression of that control self-esteem will be doubled in the character delineated as a spirit. Hence under such control evocations would be dogmatic; would be, or claim to be authoritative. Reasons would not be given, and if the spirit had large combativeness, and the medium large combativeness, a double self-esteem and a double combativeness would make the control very repulsive, anarchic, iconoclastic and unsparing; and to heighten this peculiar form of psychological influence, supposing the perceptive faculties were very sharp and wit large, with large self-esteem and combativeness, you would have sarcasm and ridicule as the predominant feature of the control. So that in a spirit returning to this life, its involuntary character acts upon the psychology of the medium in proportion to the development of its power as an individual expression upon earth; and that character which is represented in the control will be an exaggerated character; not a true character in the proper sense of the term, but a combination, just as light can be colored by the medium through which it passes in coming to you. I want you to clearly see that the brain is an instrument; that the development of that brain is the key to the psychological characteristics of the control. A test medium who gives names must have large perceptive faculties, a very sensitive mental development and deep convolutions in the cerebellum. With these conditions and a large individuality spirits can be delineated; with large language and individuality and form combined, names can be given. If time be small, times in relation to the circumstances of a life can not be given, or dates will be erroneously spoken; and if form be small the utterances will be incoherent, diffusive—not in order. If eventually be small, there will be nothing inspirational in relation to history. If causality be large, theories will be promulgated. If idealism be added to causality, those theories and speculations will bloom into transcendentalism, and the spirit that comes back to touch such an organization will make it spin in those directions. The strongest tendencies of the brain will claim the psychology.

Where the habits and associations of a medium's life throw that medium into channels of vice, that psychological influence will strike those cultivated faculties, whether they be intellectual, moral or vicious, and those will be the tendencies. The tendencies will always run in the direction of the strongest physical or organic expression. So that in this work of control there is a perfect science, perfect order and necessity. Law reigns here as it reigns in every department of nature. It seems to me that never can the spiritual movement be established upon a solid foundation until there is a correct spiritual psychology; until man realizes what he is investigating—what amount of spirit, what amount of individual intelligence, what amount of mental power, and what the organization has to do with the rendering and the expression of that power. The abuses in social and personal life, the mistakes and the infelicities of connubial relations, the inharmony in the social compacta of the world, all come back to this question of organization in relation to a correct psychology. The soul-world strikes the involuntary as well as the voluntary sensations of the organism. A complete embodiment of these forces it becomes; but it never destroys the personality, and I will not place upon the Spirit-world the vices that are observable in the world to-day.

Man stands related to his environment, and it is that power within him which is fighting the external, which is seeking to give an expression to the internal, and which expression is limited by the environment. While this fight is going on and up to a higher standard of moral and intellectual development, there is no excuse for a lapse in virtue. Mediums must be held responsible in the ethics of the psychology of to-day. Mediums and all men must be held responsible for the deeds they do, whether they be normal or abnormal. For the utility of progress, the necessities of civilization and the achievements of culture, it is necessary that man should never be relieved of his responsibility to social harmony, intellectual development and moral progress.

A Russian Count Sees the Spirit of His Wife at Lake Pleasant.

MATERIALIZATION WITH MAUD E. LORD.
(Reported for the Religio Philosophical Journal by James Abbott.)

During the session of the Lake Pleasant Camp Meeting, it came to the ears of the JOURNAL reporter that there had been a materialization on the grounds; not under the management of the "full form" materializers, ably supported by their assistants and permanent staff of "recognizers," but at an ordinary circle held at Mrs. Lord's cottage. Your reporter accordingly called on the party said to have seen the manifestations, a Russian Count, by name Eugene Mikkiewicz, who was staying at the Camp Hotel. We will let the gentleman tell the story in his own words:

I was feeling very unhappy when I arrived yesterday (Aug. 15), but I feel so no longer. On my arrival at the hotel I inquired of the clerk, who was the best medium here. He said, "What is your name?" I said, "Never mind my name. I want to see the best medium here." He looked at me a little hard, and said, "Go to Mrs. Maud Lord's, on the Bluff." On reaching Mrs. Lord's I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current of electricity was passing through me. She said, "There are three of your dear ones here who have passed over; two were boys, and a very dear wife." She went on further, describing the appearance of what she saw, all of which I recognized as correct, but gave no intimation of what I thought. The statements, description and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: "There is a spirit here who wants to see her husband badly." A voice—not the medium's—said "Eugene." I said, "I am here." The voice said, "Oh! my darling. Here, Eugene. I brought your two children to you." I took one of the children in my lap and held it, and said, "Who is this?" The voice said, "Don't you know?" It is Alexander, little Alex, that we used to call Hubbbba." That was what we used to call one of our little boys. I said, "Caroline, are you happy?" Perfectly, the voice said. I then looked and saw the face of my wife as plainly as I ever saw any one. She said: "I told you I would come and see you. Don't you remember I told you my love was stronger than death?" That was exactly what she had told me before her death. She touched me with her hand, and I said, "Carrie, would you like me to sing one of the songs you loved to hear?" She said, "Yes." I sang an old ballad in Russian which was a favorite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. I said to her, "Caroline, is there a future?" She said, "Why of course there is, Eugene. Don't you see your own Carrie?" I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, "Don't worry; your Carrie is perfectly happy." She has led a good life. Take courage and lead the same sort of a life and you will come to her."

One thing I noticed about the appearance of the spirit of my wife—for such I now feel bound to call it—was the absence of a tooth. She said to me, "Eugene, you know I lost that tooth through the medicine I took," which was the fact, and which helped confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and every one else in the circle.

Count Mikkiewicz related many little incidents connected with the above séance, but I have omitted all except what I thought bears directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several others who were at the same séance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Siade and witnessed writing in broad daylight at the table between closed slate (one message being in French).

There is no certainty as to when Buddha lived and died. The Ceylon school of Buddhists fix the end of his career at 243 B. C. European scholars, however, are inclined to place the date later by a century or more.

The debt of Arizona is estimated at \$500,000.

Dr. Kleiber, of St. Petersburg, has calculated that 4,000 pounds of meteoric dust fall on the earth every hour, which amounts to more than 11,435 tons a year. This is equal to about two ounces to each square mile of the earth's surface.

"Inveterate Sciolism."

To the Editor of the Religio-Philosophical Journal:

Under the above heading Dr. Joseph Rodes Buchanan has another article in your paper of September 5th, in reference to my lecture on Solar Physics and my reply to his former strictures on said lecture. After carefully reading these communications I was forced to the conclusion that there are mental and moral fossils in science as well as those found in nature, dug from the earth or scattered on its surface. I simply repeated Dr. Buchanan's words in which he attempted to draw my photograph, so to speak, and marked his words with proper quotation signs, and when he saw this picture which his own hands had sketched, it looked so ugly that he really imagined that I must have been terribly excited when I called some of his expressions "low flings and sneers." He says: "Dr. Miller appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language."

Now, let me assure, my opponent, once for all, that my temper never comes up against ordinary specimens of humanity, much less against the venerable defenders of their carefully treasured and well preserved scientific fossils, that have been so incorporated into their natures that to sweep them away by the stern logic based upon undeniable postulates might cause them to exclaim like one of old, "Ye have taken away my gods and what have I more?" He thinks my anger arose because he exposed my errors in plain language.

Now, if he had used one single argument against my theory of light and heat he might talk about exposing my "errors in plain language."

Let any one read my lecture in which I notice the contradictory statements of astronomers and scientists and the vast divergence of opinions expressed on a subject that Dr. B. would have us believe is perfectly understood, and in reference to which he thinks there is no dispute. I quoted correctly from different authors who are considered standard authority, and in this way proved that they were many millions of degrees apart in their estimate of the intensity of solar radiation. Why did not Dr. B. refer to this and explain the reason why these standard authorities differ so much on a subject that he claims to be amongst the "well established facts in science"? When I stated my experiments with the water lens both double convex and concavo-convex, and with them kindled a fire from the sun's rays after they had passed through eight inches of ice cold water, why did he not refer to this and endeavor to explain these phenomena on his hypothesis that the lens only concentrates the heat existing in the sun's rays to a smaller compass? Where was this intense heat in the sun's rays in their passage through eight inches of ice cold water, and then through a cold water lens? Oh! it was latent while in the cold water, he may tell us; but it must be remembered that the idea of latent heat was exploded with the phlogistic theory of the ancients. Heat and light are not material substances that can be added to or abstracted from bodies on which they manifest themselves. If I were to put the simple question, "What is heat?" to Dr. B., he would be compelled to reply, "I do not know." He might talk learnedly about the fact that there exists a very intimate relation between heat, light, electricity, magnetism and chemical action; and that they may all be made to produce one another interchangeably, either as forces or effects; but of the true nature and origin of these ever recurring and interchanging forces he can tell us nothing. When the great Sir Isaac Newton was asked, "What is gravitation?" he replied, "It is a force in nature which I do not understand and cannot explain." The manifestations of the laws of gravity are much plainer and more easily understood than the laws governing light and heat. The most that we know of the mysterious forces in nature is from their visible manifestations; and when we make our theories, bend and buckle to our preconceived prejudices and only believe certain things because some one else has believed and published them, we are liable to remain in the fog and mists of antiquated and erroneous opinions.

When Hans Lippersheim, a Holland jeweler, first discovered the magnifying power of the glass lens, and applied to the authorities of his country for a patent on his discovery, he was laughed at by those who had the power to withhold the patent, and one objection urged against his claim was that the thing was impractical and could only be looked at with one eye; but fortunately for the progress of science, others took up the subject until the telescope of Galileo swept the starry firmament and revealed a family of worlds with their satellites moving in harmonious concert around the central sun. The adherents to the old system of astronomy were afraid to look through Galileo's telescope from a fear that they might see the moons of Jupiter, and perhaps cried out "sciolism." I do not, however, wish to class Dr. Buchanan among those who are opposed to progress in science or medicine, for he has been considered a progressive man for many years; and it appears the more strange that now, at his advanced age, instead of taking the sledge-hammer of logic to demolish new theories, advanced by a man in the very prime of his investigations, he should amuse himself by throwing soiled rags and cotton balls at his opponent, which have fallen to the ground before they reached the object at which they were aimed. Here is another one of the cotton balls thrown toward me. He says: "It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat." Now in all seriousness does Dr. B. contend that it does not? Sir William Herschel says: "The refraction of a thirty-two inch lens, of the sun's rays will, at the focus produce a heat sufficient to melt agate, rock crystals and the most refractory metals into an invisible gas."

And now, Mr. Editor, while on this subject of refraction of the sun's rays, allow me to notice the statement of another writer who has taken up the same subject in your paper and who also appears to be an expert in throwing dusty cotton balls—not arguments—at your correspondent. His name is J. G. Jackson. I introduce his statement here with a view of paying my respects to him in the same sentence in which I answer my old opponent, Dr. B. But before proceeding on this subject, let me give a few specimens of his scientific methods of treating an opponent. Four times he uses the word "sciolism," and through his article occur the following expressions in which he indulges from a want of argument to meet my statements. Look at these choice bits of rhetoric: "absurd notions," "crude speculations," "ignorant speculations," "ridiculous," "egregious errors," "unmeaning stuff," "false statements," "preposterously false." These are the weapons that this defender of antiquated fossils uses to meet any thing that runs across the track of the almost innumerable contradictions in turn advocated and con-

demned by writers on solar physics. Now, Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does reflect the rays of the sun, and that refraction produces, or as they claim, collects the heat to a narrower compass. But Mr. Jackson says that refraction of the rays of light is stronger in the morning when the air is cool and fresh, "and when the sun has attained its greatest angular altitude it scorches us with its most fiery rays." By this statement of the subject Mr. Jackson betrays an ignorance of the subject of atmospheric refraction that would be inexcusable in any graduate of our ordinary high schools. Does he not know the difference between hemispheric and concentric refraction? The former occurs in the morning and evening, the latter when the sun ascends toward the zenith. Does he not know that the rays of the sun striking the common lens at one side produces very little or no heat, while the rays falling directly upon the face of the lens will produce intense burning? If he does not know the difference between hemispheric and concentric refraction I can have no further controversy with him. It would be a waste of time to "kick at nothing." If he is aware of the distinctions above referred to then his dishonesty and sophistry place him beyond the range of any further notice from me.

In reference to my statement of the positive and negative electric conditions holding the planets in their orbits, he gets excited and says: "Shades of Kepler, Newton, Laplace, Herschel and your compatriots, what say you?" Well, this may help you, Mr. Jackson; keep calling on these ancient lights. Perhaps some inspiration may come from them that may give us more rational conceptions of a universal cosmos than those now involved in endless disputes and perplexing uncertainties. If Newton now knows perfectly well that his theory of light emission has long since been abandoned. Kepler said in his latter days, "Gravitation alone does not account fully for the revolution of the planets in elliptic orbits." Laplace found it difficult to account for the movement of the satellites around their primaries. No two writers now agree on the subject referred to in my lecture, and yet Dr. B. says these are "well known principles of science, about which there is neither doubt nor dispute among the well informed." Are not my quotations from the different authors, in reference to their conflicting opinions correct? They are, and he cannot deny it. How will my opponents, who appear horrified at my statement of a repulsive force between electrical conditions, explain the fact that with the passage of my hand over a paper 23 x 33 inches I produced a force that resisted the force of gravitation by 1½ pounds in one minute? How will they explain the passage of the sun's rays through eight inches of ice cold water, and then through an ice lens and producing an intense heat and burning without warming the water or melting the ice lens? How will they explain the fact that with all the boasted discoveries of modern times no two writers now agree in reference to the nature of the sun, the cause of its heat or the intensity of solar radiation?

Finally, why waste words in a controversy on a subject where all are out on the broad fields of conjecture, guessing at many things about which we know but very little, so we may as well dismiss this subject, for the present, and I will pay no more attention to other articles on the subject.

Chicago, III. ADAM MILLER, M. D.

TELEPATHY.**The Sixth Sense Viewed From a Scientific Standpoint.**

The theory has been advanced, that one mind exercises an influence over other minds by means of a connection caused by molecular action of some kind between the brain and nerves of the person influencing and those of the one influenced. It is the only theory that will explain all the facts. There are many kinds of molecular action which are only manifest to particular senses. Light is manifest to the sense of seeing; air, heat, and electricity to the sense of feeling; and the molecular action which proceeds from the decomposing body of a dead animal is only manifest to the sense of smell. Were it not for the olfactory nerves we should not know of such action. But there is a particular kind of molecular action that is not manifest to any human sense, such as magnetism and nerve force. We now know that when molecular vibration reaches a certain point it then becomes supersensory.

Heretofore all things or causes which were supersensory have always been held to be supernatural. There can be nothing supernatural in a scientific sense. If mankind could not restrain its passions now any more than in past ages we would be able to see just as many ghosts as our ancestors did. No doubt they suffered greatly from excess, but if they had not, where would have been the legends, the poetry, the lore, and many of the sciences, dark and otherwise. From the Eleusinian mystery to the last spiritual séance many are content to attribute all supersensory causes to the supernatural, which has in the past been the greatest obstacle to investigation.

THE PHYSIQUE PART.

of man is a machine, the stomach being the furnace. This is not a metaphor, but an actual fact. The chemical change occasioned by combustion in an ordinary furnace is not any different from the change caused in the stomach. Matter is simply changed, and turned into force or energy in both. The brain, through the nerves, operates the machine. Certain nerves running from the brain to the exterior of the body, or at different apertures, give exterior perception. This has been the puzzle of ages. How the soul took cognizance of exterior objects has never been satisfactorily explained. When one begins at a supernatural theory it is difficult to get down to common sense. So long as the brain and nerves are considered dead matter, exterior perception is inexplicable. A picture is formed of an exterior object on the camera of the photographer—why does not the surrounding matter have a sensation? If the brain is mere dead matter, there is no more reason for a sensation on a picture being impressed on the retina than there is for a sensation in the dead matter surrounding the camera. The matter of the brain is living matter—that is, molecular vibration in it is millions of times faster than in ordinary matter. The image of the exterior object is not only impressed on the human retina, but on the periphery of the optic nerve, that is on the matter of the brain.

Certain portions of the brain are the seat of certain sensations. These are

THE NERVOUS CENTRES.

or those portions of the brain where the termini of the different nerves merge in the brain matter. A tumor in the visual centre destroys the sight; a lesion in the auditory centre destroys the hearing; and injury or

disease in the motor centres gives paralysis. Any one centre may be destroyed without materially injuring the others; but the action of one centre affects others. The centres may be operated by other means than the ordinary nerves. The auditory nerve is the usual channel of operating the auditory centre; but this centre can be operated or reached through the teeth. Light is the ordinary stimulus of the optic nerve, but take two men into a dark room and excite the optic nerve of each with electricity and the sensation of each will be light. No one will therefore venture to say that the only way of reaching the visual centre is through the optic nerve.

As the nerve centres may be operated by other means than the ordinary ones, so they may be operated on by forces from within the organization. Not only so, but they may be operated by the neighboring centres. Physicians only are aware of the visions, nightmares, and false tastes to which pregnant women are subject. It is the same nerve stimulus that is used to conjure up a vision of the imagination, or to place a thing "in the mind's eye," as it is that brings the figure of the exterior object to the visual centre. Doubtless, when the object is raised from the interior there are illusions; but these happen on the exterior as well. Not to speak of hundreds of trivial ones, sound, color, time, and distance, are all illusions—there are no such positive things. If there were no ears and auditory nerve and centre, we should have no sound. There would be vibrations of air, doubtless.

THERE IS NO COLOR

in any object; it is contained in the light. Time is the succession of ideas, or rather it is this that gives the sensation. We cannot fancy there is such a thing as time to the horse or to the ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them.

Man lives in a medium as fishes live in water. All kinds of matter are adapted to the animals that live in it, as the animals are the same thing but a little more highly organized; they are formed from their surroundings. Man, out of the air, gasps and dies as a fish out of water; air is his natural medicine. It is composed of many things. If a drop of water were shaken it would no doubt affect all the animacules in it. If a dynamite cartridge be thrown into a pond, and an explosion takes place, fishes turn up dead rods away. If a gunpowder factory explodes, men are stunned and windows are broken half a mile away. If a man close by is spoken to in a low voice he hears it; to reach a man at a distance the voice must be louder to cause greater vibrations of air; but let the vibrations caused by the utterance of a word be communicated to a current of electricity, and only for the induction of the earth the word would be heard around the world. Electrical vibrations pass through the human body. Put a glove on the left hand and place the hand on the ear of another, then connect the right hand with a telephone receiver by the wire, and the voice of one at a distance will be heard by that other. If such vibrations are so heard how much less vibrations would be required to give molecular action to a nerve centre in the brain and so cause involuntary thought—influenstrial.

VISIONARY HALLUCINATIONS

are caused in two ways, injury to the optic nerve or to the visual centre. If an individual with both of them unimpaired, and nothing abnormal, has a vision there must be a natural cause. The objects seen by the drunkard suffering from delirium tremens, or those seen by the exhausted debauchee, seem to them as real as the objects of ordinary vision. The sensation of seeing an exterior object is caused, no doubt, by the molecules of the visual centre placing themselves, or being placed, in a certain manner or position. When disease, or injury, or continual fasting, weakens the parts the molecules of the centre assume the position when the object is only thought of strongly and continually. Hence religious and other visions. Now if the strong character can affect the weak, which we see every day—that is, the strong cause the weak to think as they do—much more so can one in difficulty—a parent and son—a weaker one. Personal identity, consciousness, are pre-dominant ideas of the strong. Then one can understand one man's impressing himself on another so that that other shall continually think of him; and that the continual thought, acting on an impaired visual centre, will ultimately bring visions of the one thought of which will seem as real as the objects of ordinary vision.

Now grant for a moment the theory of the connection of nerve matter by molecular action, and that one can be made to think like another, and

THE MYSTERY OF SECOND SIGHT

disappears. No doubt this is the question to be solved. It is plain it is no proof that it does not exist because we have no sense able to recognize it in any way. If that were so the world of the microscope has no existence. Take the following fact. A physician amputates an arm, and buries the severed limb. The patient complains he is unable to sleep by reason of the fingers of the severed arm being doubled up, cramped, and painful. The physician explains that the feeling is caused by the irritation to the nerve in the body caused by the cutting. It does not allay the feeling of pain, however. The physician then goes to a brother practitioner, tells him the circumstances they set their watches together, one goes to where the limb is buried, the other goes to the bedside of his patient. In a short time the patient gives an exclamation of relief from the pain; and the physician notes the exact time. He afterwards sees his brother practitioner, and is informed that the arm was examined, the fingers found as described, and that he straightened them, noting the exact time of doing so. The time was found to correspond exactly with the time the patient expressed relief from the pain.

Again, place an iron nail within two inches of a magnet. In a short time the nail is magnetic. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects; that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet. It is reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail.

This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet. It is reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail.

ANY MOLECULAR ACTION

that can be recognized by any of the human senses must be very powerful. When one remembers the powers of the microscope, one

can understand what a clumsy instrument

the human eye is; and when there is not the faintest hope that microscope will ever be constructed capable of discerning a molecule of matter, one cannot help believing that the supersensory world is far more extensive than the world of sense.

However, vast efforts are being made every day to demonstrate the new force. Mental contagion in panics, the transmission of vital energy from young to old people, and the careers of great men, are some proofs of it. If science has not told us what it is, she has shown us what it is not. Lord Lindsay, in England, created a magnetic medium in which a piece of iron fell as if falling through thick mud; yet such a medium had not the slightest effect on the human brain. The experiments of Galvani have shown a certain affinity; and the revival of experiments on corposa with electricity have shown that the nerves may be made conductors—but nothing like assimilating any known force to the life-giving force has taken place. We should not wonder at this when after four or five thousand years we have not yet the faintest idea of what nervous action in the living body consists of.

There is an immense force that governs and keeps the universe in order. We do not know what it is; we only know its effects. It is called attraction of gravity; without it chaos would reign. There is a mental force equally and similarly demonstrable. Its effects are too vague yet to call it a science. It is possible that nature intended man to be an animal only. She has given him

SUFFICIENT COARSE SENSES

to enable him to live as such. He is continually improving on them. Already the telescope, microscope and telephone have wonderfully improved two of them. Whether the other three will be so improved is a question for the future; but we are fully certain that we have not a sixth sense; and we are equally certain that we very much need one.

To those higher intellects who believe in the efficacy of grace, and the influence of the devil-theory enunciated will, no doubt, appear ridiculous. But these gentlemen should pause and think. The advocates of telepathy do not seem so absurd as the early reformers did at the time. Disease was formerly a visitation of God; it is now certain that many diseases arise from germs produced by filth. The time may not be far distant when the investigation of the devil as a cause for crime will also cease. There is every reason to hope that full demonstration will be made some day either by the aid of improved photography or some other scientific instrumentality. At present we can rest satisfied at seeing the first glimmering of a new science that may yet revolutionize the world.

No notice whatever is here taken of the Boston School of Science tests, nor of the doctrines upon which that school is founded. The metaphysical theory of Giordano Bruno is clearly out of place in a purely scientific article.—*Toronto Mail.*

"The Wonders of the Human Mind."

BY PROF. W. H. CHANAY.

To the Editor of the Religio-Philosophical Journal:

In your issue of Aug. 22, 1885, I find under the above heading, an account of the singular phenomena which resulted from an injury to the brain, causing a loss of all memory of events prior to the accident, the man having, unconsciously, become a bigamist, and subsequently restored to his former consciousness by a blow on his head from a foot pad. You conclude with the remark that philosophers and metaphysicians are baffled in their endeavors to "solve the problem." This remark prompts me to offer a few suggestions, related to this seemingly strange manifestation of brain.

In a previous article for the JOURNAL I called attention to the fact that all the ganglia of the nervous system were possessed with an intelligence adapted to the work of directing the action of the involuntary muscles, the phenomena being known as instincts and that this intelligence was entirely independent of the brain. The fact that this man was able to work, and appear sane enough for a lady to marry him, affords evidence of the correctness of my assertion; but notwithstanding there is intelligence independent of the action of the brain, there can be no consciousness. With the normal action of the brain arrested, or obstructed, the consciousness is either destroyed, suspended, or metamorphosed. In the case of this man there was simply an obstruction in the action of that portion of the brain which generates consciousness. During the acute stage, until the inflammation subsided, the man was insane, and sent to the asylum. When the injured fibres healed, having been thrown out of normal position by the injury, or inflammation, of course the action was abnormal and there could be no memory of the past because there was no brain action to produce it. The blow by the foot-pad released the fibres from their unnatural and restrained conditions, when they resumed their normal position (like the breaking of a stiff joint) and the injury being slight, the acute stage speedily passed, and then the former memory, or normal consciousness, was restored.

We must, therefore, conclude that man is capable of two states of consciousness, normal and abnormal. I once saw a blacksmith whose skull had been crushed in, obstructing the action of the brain, so that he was called unconscious. He lived three days, would eat, drink, sleep and rouse up to attend to the calls of nature, and yet he had no memory of the past. He possessed a kind of consciousness that might be called abnormal or instinctive, due to the action of the ganglia and nerves, but no consciousness that depended upon the action of the brain. He died without showing the least symptom of reaction.

There is the case reported of a lady who was very ill at the birth of her first child, and fell into a cataleptic trance. She recovered her physical health, but all consciousness of the past was swept away. She accepted of life and its conditions without a murmur. Six years elapsed; two more children were born and when the youngest was two years old it one day ran out into the street just as a carriage was passing, the horses running away. The mother saw the child knocked down, gave one shriek and fell into a fit of catalepsy. The family physician, the same who attended her during the first illness, was called in. After a long time she was restored, when her first inquiry was:

"Where is my little baby?"

The child was brought to her and she was told that it was only slightly injured. She turned away with a look of contempt, saying:

"No, that is not my child; I mean my little baby."

Looking through the domain of Nature I am led to conclude that all force is endowed with an intelligence adapted to its environment. I witness its manifestations in the formations and properties of minerals; I trace it from the tiniest plant to the towering oak that defies the fierce tornado; I see it at every stage, from the intelligence of the twilit moon to that of a Newton or Humboldt. Descending in the scale of intelligence, I find that mind disappears contemporaneously with brain; both reach the same vanishing point. Mind is intelligence of the highest order, but intelligence is not always

events that transpired during a fit of somnambulism. In this case the obstruction of the action of the brain was caused by disease, instead of violence. It might be called a nervous shock, and be compared to the effect of switching a train from one track to another. On the new track the train can have no knowledge of the events (bridges, stations, depots, etc.) that pertained to the old track. In this connection I clip the following from eastern telegrams:

"CINCINNATI, Aug. 30.—Ed. Burge, master mechanician of the Cincinnati Southern Railroad shops here, was knocked down by a stroke of lightning in the storm on Saturday night. The news in this item is that since that event Mr. Burge has had perfect use of his left arm, which for five years before had been hanging limp and helpless from paralytic.

In this case there had been an obstruction, caused by disease, of nervous action, without which action the muscles are incapable of the slightest movement. Nothing was needed to effect a cure but to remove the obstruction.

The electrician did this and "the man was made whole." I have no doubt but human magnetism, such as Le Roy Sunderland possessed, would have effected a cure even better than lightning. There are two methods by which cures may be effected through human magnetism. First, mechanically, sending the magnetism along the nerves of the patient when he will cure himself. This may be done by magnetizing him; by talking to him, or by a violent nervous shock. The following gives an illustration of the latter method:

A carpenter, whose left arm had been nearly useless from rheumatism for fifteen years, lost his hold while on the roof of a five-story building and commenced sliding towards the eaves. The consciousness that a horrible death stared him in the face, stimulated nervous action in the highest degree, and when rescued he found that he had recovered the use of his arm. In this case even the non-professional reader will readily perceive the "why." Uric acid

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 19, 1885.

The Rev. Wm. Tennent, Jr., Once More.

Several stories are told of this eminent but eccentric preacher in his somewhat minute Memoir by Hon. Elias Boudinot, and evidently accepted by the Rev. Archibald Alexander, D. D., Senior Professor in the Presbyterian Theological Seminary at Princeton, N. J., in his book, "The Log College."

One or two of these we will give with some abbreviations.

Mr. Tennent had a classmate at the Log College, named John Rowland, who became in after years very remarkable for his successful preaching and commanding eloquence, but incurred of course to some extent obloquy and hostility on the part of those who disliked his preaching. A rascally fellow named Tom Bell, of considerable talent but, as the record says, "capable of descending to every species of infamy," greatly resembled Mr. Rowland in personal appearance and was sometimes mistaken for him. On one occasion particularly he was so accosted by "a pious and respectable man to whom Mr. Rowland was well known," and pressed to go home with him. The hint was sufficient for the prolific genius of Bell. "The next day, Sunday, he went into the county of Hunterdon and stopped in a congregation where Mr. Rowland had once or twice preached, but was not intimately known. Here he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. A gentleman immediately invited him to his house to spend the week, and begged him, as the people were without a minister, to preach for them the next Sunday, to which Bell agreed, and notice was accordingly given to the neighborhood. The impostor was meanly treated with every mark of attention, and a private room was assigned him as a study. When the day arrived he was invited to ride to church with the ladies of the family, while the master of the house accompanied them on an elegant horse. When arrived at the church Bell suddenly discovered that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he could return in season for the service. The proposal was instantly agreed to, and Bell returned to the house, rifled the desk of his host and made off with the horse. Wherever he stopped he called himself the Rev. John Rowland."

"At this time Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland" (the memoir is uncertain which) "with a Mr. Anderson and a Mr. Stevens, members of a church near the scene of Bell's fraud, on business of a religious nature. Soon after their return Mr. Rowland was charged with the above robbery. He gave bonds to appear at court in Trenton, and the affair made a great noise throughout the colony. The Judge (whom the Memoir represents as "a disbeliever in revelation" and unfriendly to such preachers as Rowland) "charged the grand jury on the subject with great severity. After long consideration the jury returned without finding a bill. They were angrily reproved by the Judge and ordered out again. Again they returned without finding a bill, and a third time were sent out with threats of punishment if they persisted in their refusal. At last they agreed and brought in a bill."

"On the trial of Mr. Rowland Messrs. Tennent, Anderson and Stevens appeared as witnesses and fully proved an alibi for him, swearing that they were with him in Pennsylvania or Maryland on the very day of the robbery and heard him preach. Accordingly the jury acquitted him without hesitation."

But the memoir goes on, with somewhat superfluous intimations perhaps, to say: "The spirits hostile to the spread of the gospel were not however so easily overcome. An opportunity was now presented for inflicting

a deep wound on the cause of Christianity; and as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various circumstances contributed to give them hopes of success. The gentleman robbed was positive as to the identity of Mr. Rowland with the robber. And many others who had seen Tom Bell while personating Mr. Rowland and using the horse were equally confident. So after great industry a mass of evidence seemed to be collected establishing Mr. R.'s guilt. But he was now out of reach, secure by the verdict of 'Not Guilty.' Vengeance therefore must now be directed against the witnesses by whose testimony he had been cleared. They were accordingly arraigned for perjury, and bills were found against Messrs. Tennent, Anderson and Stevens."

Without pursuing the tedious minuteness of the "Memoir" which gives the cases of each of these gentlemen separately, with the course of their lawyers, we will restrict the narrative to Mr. Tennent. "As he was wholly unacquainted with the nature of forensic litigation," the Memoir says, "and did not know of any person living who could prove his innocence (all the persons who were with him being indicted) his only resource was to commit himself to the Divine Will, and if he must suffer, to take it as from the hand of God; and expecting this, he prepared a sermon to be preached from the pillory, if that should be his fate." Three eminent lawyers (one a "Philadelphia lawyer,"—even at that day the article seems to have been renowned) had been secured, and Mr. Tennent was told to present privately his witnesses for examination before going into court. He replied "that he did not know of any witnesses but God and his own conscience." He was told that if he had no witnesses the trial must be put off. But he felt that this would look like "fear to meet the justice of his country," and like distrust in "God, whose I am," he said, and who "will never suffer me to fall by these snares of the devil or his agents and servants." No urgency of his counsel could move him. Nor would he avail himself of a flaw in the indictment, which one of them discovered; but insisted on immediate procedure to trial; "and left them in astonishment, not knowing how to act, when the bell summoned them to court."

Mr. Tennent, however, took a walk on the street. "He had not walked far before he met a man and his wife who stopped him and asked him if his name was not Tennent. He assented and inquired if they had any business with him. The man replied 'You best know.' He then gave his name, and said he was from a place which he named (in Pennsylvania or Maryland) and that Messrs. Rowland, Tennent, Anderson and Stevens had lodged at his house, or a house where he and his wife had been servants at a particular time, that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home he and his wife waked out of a sound sleep, and each told the other a dream which had just occurred, the same in substance, viz., that he, Mr. Tennent, at Trenton was in the greatest distress, and that it was in their power and theirs only to relieve him. Considering it as a remarkable dream only they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds that they set off, and here they were, and would know of him what they were to do. Mr. Tennent went with them to the courthouse, and his counsel on examining the man and his wife found their testimony to be full to the purpose."

The sequel of course was Mr. Tennent's complete acquittal.

We have given the story in full to please the correspondent who suggested to us its reproduction. But we are free to say that we are not very well satisfied with it. Accepting its literal and exact truth it is not more striking than the multitudes of similar well attested narratives of the designed usefulness of dreams; and is worthy of reprinting chiefly because its high Presbyterian authority or authorities, may commend it to some of that ilk who are accustomed to receive almost everything on such authority, when they would hardly take any other.

Our chief difficulty is the manifest improbability of an important part of the story, or rather its plain inconsistency.

We are told that Mr. Tennent "did not know of any person living who could prove his innocence, all the persons who were with him being indicted." And yet it appeared in the evidence that on the day of the robbery he preached in some place "in Pennsylvania or Maryland." Is it probable that he had no hearers on that occasion but Messrs. Rowland, Anderson and Stevens? Or that he had none whose names he could learn with a little inquiry? If he would not take the pains to make this inquiry, when arraigned for a disgraceful crime and all the evidence that did appear was against him, what must we think of the man? And this when not only his good name but that of the gospel dearer to him than his own was in such imminent peril? Is it not probable that some scores of trustworthy witnesses could with a little effort have been found who either heard him preach on that day or saw him in the place that day or the day before or after? And yet in his extraordinary circumstances and with hosts of enemies eager to destroy him and put to shame the gospel—on which the Memoir dilates with more emphasis than we have cared to repeat—he would neither go nor send for such witnesses! If this was the kind of faith in God which he lived and

preached, the man was a fanatic and without common sense.

And that there such were witnesses as he needed is proved by "the man and his wife" who came voluntarily.

Thus we do not think the story holds well together in all its parts notwithstanding the eminent Presbyterian names that endorse it.

The "subsequent spiritual cutting off of his toes" we will take up in a future number.

Helen Hunt Jackson.

Not long ago we gave the words of that gifted English authoress, George Eliot, as to a "not herself" that seemed to control and use her in the writing of some of the finest productions of her pen. Lately a gifted American authoress, Mrs. Helen Hunt Jackson, passed away in San Francisco,—a writer of poetry and prose full of varied beauty and inspired by high aims, genuine philanthropy and nobly beautiful womanly character. Her latest poem, "A Rose Leaf," to be published in *Outing* for October, was, as she wrote the editor, actually dreamed, so that she awoke with it on her lips.

It will be a matter of interesting and valuable inquiry to learn in how many cases rare geniuses and these spiritual experiences go together, what effect continuous thought and study, the shaping of poetry and story, and surroundings and daily habits have upon the mental and spiritual life. Whether these gleams of celestial light be from the heaven beyond or the heaven within it is surely well to know what may help to make them clear and serene, or what may dim their radiance and make them shining confused and perplexing.

When we reach the clear conviction, based on knowledge, that man is a spirit served on earth by a transient body, and in the life beyond by that celestial body always within us and which death does not touch save to release it from the clay, we shall pursue these investigations with new zest and clearer insight. Meanwhile those who are yet in the doubtful state of Herbert Spencer,—not knowing that man is soul, but only thinking he has one, dependent on certain bodily functions and brain motions—will grope on in confusion, and never reach an inclusive and rational psychology.

For real psychological study we must first decide whether "the spirit in a man that giveth him understanding" is a lasting entity and an undying individuality, or only a transient and undying result—a cause or an effect.

The facts of spirit power and presence, the phenomena of magnetism and clairvoyance, and the marvels of psychometry, all go to make up "the stone which the builders rejected," but which will be "the chief corner stone" of the coming spiritual philosophy.

Mrs. Helen Hunt Jackson's life was full of good effort and loving tenderness, and her health was long kept up by wise effort to live out the maxim: "Health is the virtue of the body as virtue is the health of the soul."

She wrote "A Century of Dishonor," her indignant protest against our bad treatment of the Indians, after she had been on the Western plains and could affirm of what she personally knew. Further appeal for the Indian she made in "Ramona" her last story. In the *Woman's Journal* Jeannie C. Carr writes from California, how Mrs. Jackson when she read her a very fine notice of this book in the *Atlantic Monthly*, exclaimed: "Not one word for my Indians! I put my heart and soul into that book for them. It is a dead failure! The dry rot is in this nation."

Afterward Mrs. Jackson showed this friend the outlines of two projected stories "illustrating the practical abilities and legal disabilities of woman" which were never finished. She has gone to that land of which her dreams were but faint glimpses, and where beauty and duty will increase forever.

Strange Cures:

On one occasion last year, a soldier named Camilo Martin, was brought to the Military Hospital at Havana, suffering from catalepsy. For fifteen months he remained under treatment at the hospital without showing the least sign of improvement, despite the fact that all the resources of medical science were applied to his case. Finally, on Aug. 8th, the doctors ordered that a bagpipe be played near his bed. The experiment was successful. The man recovered consciousness almost immediately. The "music cure" should be brought into requisition in the treatment of disease, and, perhaps, the "fright cure," also. The San Francisco *Alta* states that Mrs. Charles has for years been a great sufferer from neuralgia, and one time was attacked with congestion of the brain. From a gradual failing sight the lady, three or four months ago, lost entirely the use of her eyes and became, as it was thought, hopelessly blind. Expert medical attendance failed to effect any relief, and gave the lady little hope of ever regaining her sight. Recently the sudden and alarming cry of "Fire" rang from the lips of one of her daughters. Realizing her imminent peril, it seems that in the despair with which a drowning man grasps at a straw, the lady made an effort to open her eyes. The long unused nerves responded to her will. The alarm proved to be without foundation, but the fright it caused restored her sight, which physicians had given up as hopeless. In an interview with a physician, the reporter learned that it was more than probable that during the long time that Mrs. Charles had suffered from neuralgia, the optic nerves had become weakened and a loss of nervous current had ensued, which was partially restored by the sudden shock which the fright produced. The lady

is now enjoying comparatively good sight, and the impression prevails that she will fully recover.

Home Again.

The editor of the JOURNAL reached home on Saturday last, after an unusually extended absence. For the benefit of those who may think he has been on a pleasure excursion, he has to say that in the seven weeks absence he had only four days of rest. He returns with a large amount of data available for the purposes of the JOURNAL's columns, which will be spread before his readers during the fall and winter. The great pressure on his time will prevent correspondence on personal matters, hence he takes this opportunity to thank hosts of friends in various parts of the country, for their courtesies extended during the summer. He hopes every reader will work with increased zeal to strengthen the JOURNAL, both in its reading column and its subscription list.

The lecture through the mediumship of Mr. Wright, which appears on another page, should be read with care. It lacks perspicuity in some parts, and in others too much is left to inference; but as a whole it contains valuable suggestions for those who have not probed the serious question therein treated. In justice to Mr. Wright it should be said that at the time of its delivery he was suffering from great physical exhaustion caused by overwork, and was not in condition for his spirit friends to express themselves as happily as they often do. The subject under consideration is one that needs to be thoroughly understood; and when this is the case, the remedy will be apparent to all.

As a trance speaker Mr. Wright has no superior and very few equals. His future work will undoubtedly far surpass all he has heretofore accomplished.

GENERAL ITEMS.

It is estimated that sixty-eight churches in Paris possess works of art valued at \$1,615,710.

A bill in the Georgia Legislature proposes a tax of \$100 for every base ball game played in the State.

The Postoffice address of Giles B. Stebbins is No. 107 Henry street, Detroit, Michigan, changed from 160 Howard street.

The head of the Roman Catholic missions in China reports that ten thousand native converts have been massacred within five years. Five white missionaries have been lost.

R. H. Dowd, a pupil of the late Dr. Hotchkiss, of St. Louis, the "Snapping Doctor," so called, and who performed many remarkable cures, is now stopping at No. 24 Willard Place, this city.

James Abbott, JOURNAL reporter, returned from the East a few days ago. He "took in" the Lake Pleasant camp meeting, absorbed the full benefit of the eastern air and influence, and comes back realizing that no place in the world excels Chicago as a summer resort.

The New York State Free-Thinkers' convention commenced its session at Albany, N. Y., Sept. 11th. It is to continue for three days. Many prominent free-thinkers will deliver addresses during the three days' session. Col. R. G. Ingersoll spoke at the meeting last Sunday evening.

C. C. Blake, of Richland, Kansas, has commenced the publication of a monthly paper, *The Future*. He claims to be able to predict the weather, and from the character of the articles which he presents in his initial number, we judge that he understands his business, and will be of great service to Kansas where cyclones are frequent, as well as to other parts of the United States.

It is said that over five millions of sealed letters are non-delivered yearly—in which thousands of dollars and other valuables are found by the Department. To remedy this evil a National Letter Return Association has been incorporated, with J. E. Woodhead, Manager, 171 West Washington St., Chicago. Mr. Woodhead is personally known to us, and we believe him strictly reliable. For particular address him.

When the Moslem prays, he turns his face toward the Caaba. The Caaba is a certain stone set in the east wall of the temple of Mecca, and corresponds to the Irish blarney-stone and the Yankee Plymouth rock. Therefore, it is the holy ambition of all faithful followers of Mohammed to make a pilgrimage to Mecca, march in procession around the old temple where the prophet began his glorious career, and kiss the Caaba.

A water-color painter, Mr. W. W. Fenn, who has recently become blind, writes: "The difference between the sleeping and the waking state is not so marked as might at first be expected, for, unless by an effort I remind myself that I am blind, I see my friend, after a fashion, while I am awake, and talking to him nearly as vividly as I should at times in a dream—the fact that in reality I cannot see him in either state being scarcely more present to me in one than in the other."

Annie Jacobson, a young married woman, attempted to commit suicide a few days ago by leaping from the roof of a three-story building, No. 173 West Indiana street, but was prevented by some painters at work on the house. About six weeks ago she became crazed from religious excitement, and was taken to Jefferson Insane Asylum. She was returned from there as cured, and since then has wandered about the house, holding prayer-meetings with the furniture. She has been taken back to the asylum for further treatment.

The laws of propriety are so rigorously strict in Mexico that a man may not ride in the same carriage with the lady to whom he is engaged.

The Woman's Industrial League adopted resolutions in Washington, D. C. demanding the suppression of Chinese laundries, and calling upon Congress to pass laws to protect the industries of the country from further encroachment by the heathen barbarians.

Henry McCorkle (colored) quarreled with a "voodoo" doctress lately at Bevard, N. C., and she proceeded to wreak her revenge. Going to a neighboring brook, she made a ball of mud and placed in it several hairs from her head and six crooked pins. This, with mysterious incantations, she threw against McCorkle's house. The man and his wife and four children at once fell into a paroxysm of fear and before night they were all dead except the two youngest children. An autopsy revealed no trace of poison or disease.

The explorers in the Congo Valley are surprised by the crudity of life there. The natives have no domesticated beasts of any sort, nor do they raise or catch any animals to eat, as they know nothing of flesh as food. No semblance of clothing is worn, and diet is practically confined to spontaneous products of the soil. Letters from missionaries say, too, that the negroes there are so low in mental capacity that any hope of Christianizing them must be based on a long and patient course of intellectual training. They are too densely ignorant to comprehend the simplest statements of doctrine.

Printing used to be called the black art, and the boys who assisted the pressmen were called "imps." As the story runs, Aldus Manutius, a printer of Venice, took a little negro boy, left behind by a merchant vessel, to assist him in his business. It soon got wind that the "imp" of Aldus was black, and a crowd gathered. Therefore, showing the "imp," he said: "Be it known in Venice that I, Aldus Manutius, printer to the Holy Church and the Doge, have this day made a public exposure of the 'printer's devil.' All who think he is not flesh and blood may come and pinch him." Thus originated the term "printer's devil."

A "widow woman" over in Centralia, Ill., has been turned out of church on a charge of "offensive Christianity," preferred against her by a young lady member. The offense, the widow declares, consisted in her having mentioned that a former pastor was accustomed to salute the young lady in question with a kiss when circumstances made it convenient. She believes that there is nothing in this to justify being turned out of church, and proposes to contest the matter by suing the minister for ten thousand dollars who assisted in bouncing her. The pastor who has been sued has fled to Europe. What has become of the pastor who administered the kisses is not known, nor is it material. It is sufficient to know that he is still on deck somewhere.—*Indianapolis Journal*.

Leonardo Arentino, an Italian prophet, announces the destruction of the world next November. The following is the programme: The dissolution will begin on the 15th and last fifteen days, viz., First day—The sea will overflow. Second day—The water will penetrate soil. Third day—Death of fresh water fish. Fourth day—Death of sea animals. Fifth day—Death of birds. Sixth day—Fall of houses and buildings. Seventh day—Fall of the rocks. Eighth day—Earthquake. Ninth day—Fall of the mountains. Tenth day—Men become dumb. Eleventh day—The graves will open. Twelfth day—Rain of stars. Thirteenth day—Death of all mankind. Fourteenth day—Destruction of heavens and earth by fire. Fifteenth day—General resurrection and last judgment.

The State Eclectic Medical society concluded its session Sept. 10th, in New York City. Resolutions were passed asking the Legislature to re-enact the medical statute of 1844, asserting that state medical books and special acts to regulate the practice of medicine are in their inception designed to interfere with and destroy the rights of persons, tending to degrade citizenship among upright men, and that such legislation be denounced as a contemplated outrage; that the legislation proposed by the American Medical society for the creating of state boards with full powers to dictate who may or may not follow the practice of medicine, the members of such boards to be designated by the State Medical society be also denounced, and that strong disapproval of the medical statute said to have been passed in 1890, prohibiting graduates of medicine from schools outside New York engaging in practice in the state be expressed.

A remarkable case of somnambulism is reported from Tramore in the County of Waterford, Ireland. A young man, evidently a tourist, engaged a room at the railway hotel there and retired to rest. About 3 o'clock in the morning some night stragglers saw a man in his shirt holding a lighted candle raised window on the second floor of the hotel and deliberately lower himself from it, falling a depth of fourteen or fifteen feet. The fall apparently did not affect him, and, with the candle still lit in his hand, he walked into the town and knocked at a door. Here he returned to consciousness, and was provided with shoes, hat, and an old coat. So dressed he walked to the police barrack and knocked for admission. The Sergeant who had charge of the station finding the plight the man was in provided him with clothing and refreshments. Sergeant Tyrrell then made inquiries at the hotel, where he found the young man's luggage, gold watch and chain, and over £15 in cash.

Lady Burdett-Coutts owns the smallest pony in the world. He is five years old and thirteen inches high.

Mrs. S. G. Pratt has opened a Home School of Musical Art at No. 2919 Indiana Avenue, Chicago, where she gave a most satisfactory concert by her teachers, at the opening on the 10th inst. Mrs. Pratt will aim to give good instructions in all branches of Music and the Languages, and she has obtained the co-operation of a number of able teachers. Lectures upon Art, Music and the Composers will occur monthly, and Receptions will be given during the season at which the pupils will perform.

Prof. Joseph Singer, teacher of the violin, having demonstrated the feasibility of combining the strong features of the class system, with the thoroughness of private lessons, now proposes to unite them under the name of Violin School, and has opened his school at No. 84 Loomis Street, Chicago. The Professor intends to have class meetings occasionally, at which practical subjects pertaining to violin playing, will be explained and illustrated. The discipline afforded by a number of pupils practicing together, is one of the best known methods of awakening musical perception, and we look for good results from this new departure.

A pessimistic account of the forest destruction of Eastern America is given by a writer in the *Southern Bivouac*, from which it seems that if "the progress of tree destruction in the Western Alleghenies should continue at the present rate the yearly inundations of the Ohio Valley will soon assume an appalling magnitude, and ere long the scenes of the river suburbs of Louisville and Cincinnati will repeat themselves at Nashville and Chattanooga, while the summers will become hotter and drier. In the Gulf States the work of desiccation has made alarming progress; brooks and streams shrink from year to year, and warm summers expose the gravel of river-beds which fifty years ago could hardly be touched by the keels of heavily laden vessels. East America is drying up; even in the paradise of the blue grass region the failing of springs has obliged many stock-raisers to remove their herds to the mountains."

Boston Spiritual Temple—Dedication.

The First Spiritual Temple of Boston, corner of Newberry and Exeter Streets, will be dedicated on Sunday evening, Sept. 27th. Exercises commence at 7 o'clock. Organ recital at 6 o'clock. The public are invited.

W. H. BANKS, Sec.
No. 77 State St. Boston.

A Minister's Experience at a Spiritualistic Seance.

The Rev. J. A. Dalen, pastor of the Swedish Church at West Hartlepool, sends us the following interesting account of a recent attempt to investigate the so-called spiritualistic phenomena:

About ten years ago I visited several spiritualistic seances in Boston, Mass., but did not consider what little I then saw to be of any importance whatever, not even worth an honest investigation. It was not until about eight months ago my attention was again called to the subject. But this time I made up my mind to at least try and find out some of the tricks. In December last, while in London, I visited a seance, and watched closely every thing I saw and heard. I tried to account for every thing in the best way I could, but my explanations were not satisfactory to my own mind. Cause and effect did not fit. I was satisfied that the medium could not know me, and had probably never seen me before. What she said could not therefore be the result of previous knowledge. She must, therefore, as I then thought, be exceedingly clever at guessing. When I got home I visited one or two seances at the house of Mr. Wardell, No. 8 Havelock Street, West Hartlepool. I asked a number of mental questions, which were all correctly answered by raps. Raps were also made where mentally requested. But knowing the ear to be very deceptive, I thought as the sound waves might have been bent over and over again, it would be very difficult to say where the raps actually proceeded from. To account for the raps I thought very easy, as they might be made by some mechanical contrivance worked by cords concealed under the carpet or somewhere else. Now it only remained to account for the sign of intelligence in the raps. But as I supposed the raps produced by mechanical means, the sign of intelligence must be traced to some of the sitters, and be mere guess work. And here again the person or persons must be very clever at guessing. My mind was not satisfied. Now I determined to pursue my investigation honestly and impartially, until convinced beyond a shadow of doubt, that the phenomena were produced by superhuman agency, or the tricks where discovered, cost what it may. I therefore made some experiments in my own room, commencing with mesmerism, which I think is the key to some of the other mysteries. Having made some successful experiments in mesmerism, I commenced with the so-called spiritualistic phenomena, and soon found myself confronted with power beyond any conception. I have seen this power or intelligence, or whatever you choose to call it, under favorable conditions, take possession of or "control" the organism of several persons to such an extent that it has been utterly impossible to resist its influence. Here I might have a great deal to say if time and space allowed, but will only give one of the many positive proofs that might be produced.

When the Rev. A. R. Frost (chaplain of the Swedish Legation in London) was here debating our new church I called his attention to this subject, and subsequently arrangements were made for a sitting with Mr. W. Eglington, No. 6 Nottingham Place, London, W. With the editor's kind permission I here give the Rev. Mr. Frost's description of this *scène en direct*.

This is to certify that we, the undersigned, had an appointment with Mr. Eglington at his residence in Nottingham Place, London, at three o'clock in the afternoon; that we formed a circle round a plain four-legged table, the chain being broken between Mr. Eglington and myself (A. R. Frost), we two not joining hands. On my left was at first my wife, I placing both my hands over her right hand, pressing it closely; on her left was the Rev.

J. A. Dalen, pressing his right hand on my wife's left hand, and on the left of the Rev. Mr. Dalen was Mr. Eglington, pressing Mr. Dalen's left hand with his left hand, holding a slate, previously examined by us, close under the top board of the table, a little slate pencil, of the length of less than a quarter of an inch having been laid on the top of the slate. In a few minutes we felt a peculiar sensation in our hands and arms, and we heard distinctly the writing going on very quickly on the slate.—Mr. Eglington being closely watched by all of us. When the writing ceased, the slate was taken up and we read the answer No. 1 on the top side of the slate, the question having been previously written on the reverse side of the same slate. The question was not known to Mr. Eglington, who conversed freely with us during the sitting, and even during the beginning of the writing, to which we listened with great wonder and astonishment. Mr. Dalen and my wife changed places, my wife having been found very receptive of the magnetic current. We again joined hands as before, another question having been written on another slate, and the same precaution taken. In two or three minutes we again heard writing, and found an answer on slate No. 2. Then a bit of slate pencil was laid between two slates, a question having been written on one of these slates, the question always being known to Mr. Eglington, and only known to the writer of it. These two slates, previously examined, were laid on the top of the table, and in full view of all of us. We joined hands as before, but this time the left hand of my wife rested on the top slate, and Mr. Eglington's both hands pressing hard on the left hand of my wife. In less than five minutes we heard the writing distinctly going on very quickly for about a minute, my wife stating that she felt all the jerks in her arm, clearly feeling the dottings of the l's and the crossings of the t's, as well as all the jerks and shocks evidently felt by Mr. Eglington immediately before the writing began. When we unloosened her hands and took up the two slates, we found the whole of the inner side of the slate nearest the table written—all over in a very characteristic and strong handwriting, and giving the answer No. 3. We also had several other answers on the slates. But the slates, on which the above three answers and a farewell greeting were written, are in the possession of Rev. J. A. Dalen, of West Hartlepool. We add that we were highly astonished at the quick response to our questions; and the very quick writing and the appropriateness of some of the answers, and that we are persuaded that no underhanding or fraud was in any way practiced, and the writing done in the manner described, without the possibility of dictation or change of slates, or the interference of any ordinary human agency.

A. R. Frost, Isabel Frost, Swedish Chaplain, London. J. A. Dalen, Swedish Clergyman, West Hartlepool.

I have give a copy of the writing on slate No. 3:—"These phenomena are not intended to convey any other idea to those present than that the writing is produced by an agency quite apart from that of the medium. You must not overlook the fact that one word written under these conditions drives home to your minds the absolute reality of the nearness of the Spirit-world to you. Hold on to that which is good and true, and discard that which is false and rotten. We work for no party, but for humanity. J. S."—South Durham Herald, England.

General News.

The iron industry of Gloucestershire, Eng., is reviving.—All the saloons are closed in Grayson County, Texas.—The Southern Minnesota Fair is now open at Rochester.—Mr. Gladstone was well enough to go to church last Sunday.—Sam Jones will open revival meetings at St. Joseph, Mo., Sept. 25.—Secretaries Whitney and Vilas have both returned to Washington.—Cholera is dying out in France and Spain, but is causing great anxiety in Italy.—Mr. Cleveland will attend the Iroquois banquet in this city Nov. 4, if his duties permit.—Almost every society man and club member in Washington City is an applicant for office.—Gen. Logan will probably be made Chairman of the Military Affairs Committee at the coming Senate session.—Sedgwick, the banner corn county of Kansas, is expected to produce 9,000,000 bushels of that cereal this year.—The President is said to be in full accord with the Democratic campaign in Virginia and ready to change the post-offices as rapidly as possible to add to his party.—A party of masked miners attacked a house occupied by Chinamen about twenty miles from Seattle, W. T., compelling the Celestials to flee to the woods for safety.—It is said 5,000 people will be thrown out of employment in Montana Territory by the Interior Department ruling prohibiting the cutting of timber on un-surveyed mineral lands.—Minnesota's Railroad Commissioners are bringing suits against several railroad companies for violation of a new law requiring suitable waiting-rooms for passengers to be provided at all stations where the roads do business.—M. S. Lincoln, one of Boston's old dry-goods merchants, celebrated his 91st birthday Sept. 5, at the old homestead in Wareham, Mass.—Modjeska put her earnings into real estate. She has her own dwelling in every civilized country, and some of these edifices are famous for their architectural beauty. Her California ranch comprises 500 acres of good land.—A bogus English Baronet has just been discovered at Bar Harbor. The revelation came when he had become engaged to four girls. He had borrowed money from several other people, however, and is reasonably well satisfied with the season.—In Toledo, Spain, the people insisted upon it that a Mr. White, an English Protestant missionary, who went through the province distributing Bibles, brought the plague; so they hit upon the remedy of stoning the Englishman, who found it advisable to take to his heels. He was, however, badly bruised by the heavy missiles thrown at him.

Steel nails are now almost exclusively used.—In the new usage fashionable dinners are not long—it is proposed in Georgia to tax the base ball players.—A tablet with a back to it like an easel is a new menu card. Distinguished men seldom retain the names given them at birth.—A kiss was the means of taking the dreaded small-pox to Boston.—Just now Switzerland, clear of cholera, is the playground of Europe.—Do not put salt into soup when cooking until it has been skimmed, as salt prevents the scum from rising.—Snow banks fully 100 feet high, that have lain there for many years, the *Alta California* says, are to be found in the high Sierras.—Out in Yuma, A. T., the people, a few weeks ago, panted for life under a temperature of the Sahara variety—110 degrees at midnight being the record.—Georgetown, Colorado, has had to import a new corps of female teachers for its public schools, only one of last year's "schoolma'am" remaining. The rest have all married or are engaged.—Electrical experiments on the heads of guillotined murderers have

too much the fashion of late. Last week a doctor produced movements of the tongue by electric action on nerve.

Among other industrial interests affected by the cyclone a week ago, says the *Charles Town News*, it is reported that the terrapin crop has been seriously damaged. At McClellanville alone 10,000 of these interesting reptiles, about \$4,000 worth, it is said, were "lost"; from four farms, and all the returns are not yet in.—An Indian headstone, about the size of a large water pitcher, and similar in shape, except that the top is oval, was found in the Housatonic River lately by a resident of Brookfield, Conn. On the oval shape part are wrought two distinct hieroglyphics. On the sides of the stone are also curious carvings. Experts pronounce it one of the finest specimens of Indian headstones in the country.—The contents of the State Library at Monaco are being catalogued by a well-known French savant, who has discovered there a mass of correspondence of immense historical value. There are many documents of the greatest interest, as well as some 20,000 letters, including many written by successive Kings of France, and by Richelieu, Mazarin, Catherine de Medicis, Louvois, Colbert and Montaigne.—One curious revelation of the last census was the growth of the female population of the large cities. It was shown that New York contains about 25,000 more women than men; Boston had a surplus of 18,000 women; in Baltimore there are 17,000 more women than men, and so on in several other of the large Eastern cities.—A colored woman asked the Fulton, Ga., Superior Court for a divorce at a recent session, on the ground that she had been living with her husband for five years and was tired of him.—There is a great demand for cocoanuts in the prohibition towns of Kansas, and the milk in the cocoanut is thought to account for much of the intoxication that prevails in those towns.

Amateur work of all kinds accompanies the growing taste for art. Home decoration, more particularly, which at one time was limited to small articles of domestic manufacture, has broadened and deepened and now includes panel and wall painting. It is not unusual to find rooms in which all the decoration is the work of home artists. This is so well recognized that designs are executed by leading painters to serve as models for amateurs. Large panel studies, exquisite groupings of flowers, berries, ferns and grasses, are specially prepared for lithographic reproduction with this end in view. Among Pringle's publications are landscapes by the late A. F. Bellows and by J. F. Murphy, admirably adapted to this purpose.

An interesting exhibition is now at the Boston Museum of Fine Art. Messrs. L. Prang & Co. have set up a comparative exhibit of original water-color paintings, and their chromo-lithographic reproductions, showing the remarkable perfection to which the reproductive art has been brought. A complete series of plates representing the different stages in the printing of chromo-lithograph in twenty colors is not the least interesting part of the exhibition.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

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Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

Invocation.

BY MRS. J. ANSON SHEPARD.

Oh! God, enfold my soul in thy great palm
And all its throbbing pulses still,
Until it feels the heavenly calm
Of those who strive to do thy will.

Let thy peace brood o'er me as a dove
With downy wings broods o'er her nest,
And in thine arms of tender love,
Give thou my wearied spirit rest.

My soul had wandered far from thee,
Not beyond thy bounds of grace.
I hear thee when thou callest me,
And would return and seek thy face.

As mountain streams flow toward the sea
Impelled by law's resistless force,
So my soul's tides are seeking thee,
And stop to count not gain nor loss.

For what is lost if thou art won?
And what is gained if losing thee?
As planes need a central sun,
So thou art all, nor less, to me.

Letter from the Pacific Coast.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

From the distant shores of the Pacific, I send you greeting; but far as I have wandered I find the JOURNAL has preceded me, and wherever the JOURNAL is, there are the best thinkers and the most practical, common-sense Spiritualists. I have been on this coast for twelve months. When I left my home in Orange City, Fla., August, 1884, under engagement to lecture before the camp meeting at Ilwaco, W. T., it was my purpose to make a short tour of the extreme Northwest, and return to my Southern home that Fall. Finding, however, a broad field for my line of work in the general demand for a lecturer and public test medium, I decided to remain in this section for a time. Tests from the platform created an interest in private sittings, and a year has passed and still I have not finished the work which I thought to have completed in a few months.

Having filled my engagement at Ilwaco, I made the tour of Northern and Eastern Oregon, and Washington Territory. I spent ten days in Victoria, B. C., and lectured in all the important towns on Puget Sound; after which I sailed for San Francisco, arriving here the 30th of last January. With the exception of occasional lectures given near here, I have spent the interim in the endeavor to advance the cause of true Spiritualism in this city.

In the Northern country several years had elapsed since any speaker or medium had visited that section, and of those who had, but very few were developed for public work, and absolutely none who had a well-defined mental phenomena. In parts of the country where there had been no mediums, the interest manifested was as great, if not greater, than in those sections where the phenomena had been but imperfectly presented.

My first public work here, which continued for two and a half months, was lecturing from an independent platform. I was then engaged by Mrs. Ada Fay to assist at her Sunday evening test sittings, at Washington Hall, where, with the exception of an occasional lecture, I have answered questions from the audience upon the philosophy and phenomena.

As regards the standing of the cause in this city, although there are numbers of different societies from Spiritualism "straight" to occultism, they are all trying, according to their light, to advance the interests of the philosophy. Concerning the details of my work and the status of Spiritualism where I have lectured, I will give a more extended account in the near future.

GEO. P. COLBY.

San Francisco, Cal., Aug. 31, 1885.

Boston Baked Beans.

Boston is agitated from centre to circumference over the attempt to enforce an ordinance as odious as the Stamp act, which disturbed the place over a century ago. Bostonians, as everybody knows, subsist chiefly on beans—it is this diet, varied by an occasional codfish, which has made Boston the Seat of Intellect—and the beans are sold ready cooked at bakeries, just as bread is sold in other cities. In the morning the thrifty housewife prepares her tea and coffee and then sends a boy out for the beans, which are brought in smoking hot and very palatable. As the system simplifies housekeeping and at the same time insures a good quality of the beans, it will be readily seen that anything interfering with the custom must strike at the vital of the community. But a blow at this sacred institution has been struck by the City Government. Boston has an ordinance telling at what hour Sunday morning business must cease, and this ordinance if enforced, would shut down the bean-shops at 9 A. M. The ordinance has been a dead letter because Bostonians, accomplishing as they do such an immense amount of brain-work week days, are inclined even more than are other people, to sleep late Sunday morning, and the breakfast hour is located anywhere between 8 and 11 o'clock. As a consequence the bean-shops have gone to a great business after 9 A. M. Now it is proposed to enforce the ordinance, to allow no sale of beans after the hour named, and Boston is up in arms. To break fast without beans is a thing the Bostonian will not even consider, and the effect of enforcing the ordinance is simply to deprive it of Sunday morning sleep that city requiring more of it than any other city in the Union. How the struggle between the authorities and the public will terminate in the end is not difficult to foretell—the people will have both sleep and beans—but at present the situation is depressing. Citizens stand up the corners and discuss the theme excitedly. All ordinary topics of conversation have been abandoned. For ten days nothing has been said of the otherness of the which, and even the bawdry of the who are who are enthusiastic. Boston is sad and melancholy.—Chicago Tribune.

FOR THE RELIGIO-PHILOSOPHICAL JOURNAL.
Posthumous Praise.

BY JEFF W. WAGNICK.

Life is a vivid reality. Death is a great fact. Life is a shadow streaked with rays of sun-shine. Death hath its own eloquence. The solemnity of the occasion thrills the heart with tenderest emotion. Beautiful tributes of love and regret are paid to the memory of a loved one, who has crossed over the mystic river; but these profuse words, kindly and loving as they are, fall upon ears that hear them not. Were that these words would have aroused to sparkle with ecstatic delight, have lost their earthly lustre. Hearts that these words would have thrilled have ceased their weary throbbing. The remembrance of every harsh word spoken and every injustice done the departed (when living) makes the guilty one an humble penitent; but these words of regret avail nothing. They are as "sounding brass or a clanking cymbal." Words of cheer and sympathy spoken to those while yet engaged in life's sad warfare would diminish the shadow and magnify the rays of sunshine. Their lives would bloom with new hopes and new aspirations, and nothing but the popular curse of neglect and inhumanity could blight or destroy. Thousands of weary care-worn mortals to-day are pining in secret, the unfortunate victims of indifference and neglect. It is natural for man to have sympathy. Sympathy is an efficacious agent; but it is usually applied with miserly care. Strange as it may seem, but true nevertheless, smiles and kind words are usually received.

"For strangers and the sometime guest,
Though we love our own the best."

Chariton, Iowa.

A Dove Visits a Preacher in Church, and Finally Alights Upon His Head.

A curious incident occurred lately while services were being held in the Congregational Church in Hiet Haven, a village five miles from New Haven, Conn. As the pastor, the Rev. Mr. Clark, gave out his text—a dove, which had made its way into the church unperceived, flew down from his perch in the gallery and alighted on the large Bible from which the minister was reading. The bird remained near the pulpit during the rest of the service, and at its close alighted to the pastor's head. It was afterwards discovered that the bird belonged to a small boy and for some reason or other followed his owner to church. The preacher's text was, "I saw the spirit descending from above like a dove and it rested upon him."—Ex.

Spiritualism—Jesus.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

The above-named article in the JOURNAL of Aug. 29th, was read with deep pleasure. E. W. Wallis, in *Light*, struck the keynote of true philosophy and religion therein, which will find a responsive chord in every earnest heart. "Faith without works is dead." It is the most important part of every great discovery to give it its practical application. "All gifts are given for use, and the highest use." To enlighten and elevate humanity is the mission of Christ and his followers. It seems strange that the vast majority of Christians have so long completely ignored so large a part of the teachings of Jesus. "Heal the sick," "work miracles," "your sons and daughters shall prophesy," "shall see visions," "dream dreams," "raise the dead," "discern spirits," "speak with new tongues," "cast out devils," etc.,—what pulpit gives out sermons from these texts? Yet these are Christ's commands, just as truly as are those which are recognized by the Christian world. "Love thy neighbor," "Do unto others," etc.,—all good and true, divinely true, but not all of Christ's teaching. The world can afford to lose no part of so grand and complete a whole. Among the earlier Christians these "commands" of Christ were "observed"; but the world in its struggle for material things, and while delving for knowledge of physical laws, has lost sight of the higher, the spiritual laws, and from long disease man's spiritual gifts have become nearly extinct. (As fishes in dark caves are said to lose their eyesight.) This age, being in its tendency materialistic, imputing spiritual "effects" to physical causes, ignoring all spiritual causes, has become unbalanced. To counteract this evil and restore harmony, is the work of true Spiritualists.

More spiritual light and life is the need of the hour. The world has lost faith. Even good men would be astonished at an answer to their prayer. The world must learn to pray right. We are in the elementary department of learning. Truly it is said, "A little learning is a dangerous thing." It is not safe to stop here. We must advance or we shall become "puffed up with our own conceit," "wise in our own eyes," and ridiculous imagine we are out-growing the Bible, and in advance of Christ.

Was there ever yet a boy who did not while very young, know much more than his mother? Yes, even more than the combined wisdom of father and mother? Verily men are but children of a larger growth! and have yet to learn that the seeming harmonies and inconsistencies which they claim to discover in Christ's teaching, is because of the very small fragment which as yet they have been able to grasp!

God created the universe, and established its dual laws, physical and spiritual, "from everlasting to everlasting." In olden days men, perchance, followed and obeyed the spiritual laws ignorantly, intuitively, but with the blessed results which God's law, when obeyed, bestow; and man exercised and so developed his spiritual gifts and held communion with his heavenly guests. Through ignorance, maybe, these results have been lost to the world, "stamped 'neath the hoofs of the swinish multitude." Through intelligent obedience must they now be regained, and cherished as God's divined gift to man. Surely a high mission for the spiritually gifted! "Whatever makes manifest is light." Let not the least spiritual gift be neglected. The manifestation of the spirit is given to every man. Let us remember that to him who "knows" are the portals of truth thrown open; those who "seek" find, and those who ask, receive. Works are required, individual effort, and associated organized effort.

Theories must "materialize" in order to accomplish anything in this world. It does not do to ignore facts in the lower, any more than in the higher departments, or we become unbalanced, impractical and non-executing. Hundreds, yes thousands of Spiritualists there are, who "go about doing good." What we lack is organized effort. "Unite in strength." If we would make our force felt, if we would be seen by the world, we must embody our ideas in a solid, organic body. If we sometimes are tempted to look upon other Christian Associations as being a body without a soul, let us pause and take the "beam out of our own eye," and seriously consider how much better it really is to practical effect to be in this present world—a soul without a body. Let us follow the divine plan of uniting the two, and make a fitting organization to embody our living principles and enable it to take its place, and do its complete work among men.

Caldwell, Wis. L. C. B. GAULT.

An Incident.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Mankind as a rule is the eagerness of their desire for eternal life, are more prone to make a display of their prejudices in behalf of their belief in, rather than of any demonstrated knowledge they may possess of the doctrine of immortality. Here is a conspicuous illustration of the truthfulness of this allegation. Not long since, while spending an evening at the house of a lady friend of more than average ability, the subject of the conversation was the unhappy results occurring, first to the individual, and next to society in general from the many unfortunate examples the world could show of congenital misfortune.

On my innocently remarking that I doubted whether the offspring of any but those eternally joined in spirit and truth could be near to perfection, I was rather sharply reminded by my friend that she supposed that the gist of my observation might be true; but here she displayed the cloven hoof of her prejudice, in saying so much: "I do not wish it to be understood that I am a Spiritualist."

"I am not sure I understand the meaning of your remark?" I replied, somewhat startled at her brusqueness.

"I mean," said she, "that the marriage tie can only bind the twin so long as the two shall continue to live in this life. More than that we do not know."

"Aha! but do you not believe in the doctrine of the immortality of the soul, my dear woman?" I earnestly inquired.

"Oh! yes; but then you must know, I am no Spiritualist."

"Why, you certainly do not mean to say that?" I could not help exclaiming. "If you admit the theory that yourself and mankind in common are the heirs of a life after the death of the mortal body, what else are you, in point of fact, but a Spiritualist, or Spiritual?" All mankind may be divided into two classes on this subject, namely, those who do believe in a positive individualized responsible existence of themselves after the death of the body, and those who do not believe in such a possibility, but who think that when they die that that is the end of existence forever for them."

Recollecting she was raised a Hickite Friend, and that she might be orthodox in her religious belief, and feeling somewhat hurt by her cutting and uncalled for remark I continued: "Perhaps you are willing to believe you have a soul, and that it will live after the death of your physical body. In a sort of a dormant state, till quickened into active existence and recollection again by the archangel's trumpet at the judgment day. For all such who have certain belief of that sort I have but one feeling—why not!" And, in conclusion, my dear madam, allow me to add that I am not one of those who think that I am immortal simply because some priest or religious society tells me so, but that all communication between the human and upper worlds entirely and forever ceased on the death of a certain individual in remote India about 1,900 years ago, for, if it ever was possible for who have gone before to hold communion with those still on earth, though it were thousands of years ago, it was in accordance with a natural and divine law, which is not even now suspended for those who wish to avail themselves of its benefice."

She was silent; and thus ended our subject and conversation. WILLIAM FOOTE, JR.

THOUGH SEVENTY-SEVEN YEARS OF AGE
HE SEEKS SPIRITS.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

While I live in the body, and when my eyes fail, then will I get some one to read the JOURNAL for me, and thank to God for the health that I possess. I yet can see through seventy-seven years of age, and my perceptive and receptive faculties seem to be as vivid as ever. My good friends who have passed away are about me in visions at night, and often awake me in scenes of joy; and in the daytime I feel them lay their hands upon me, and they frequently call me, and speak little words in my ear; thus I feel I am guarded and in a great measure controlled by their influence, and can you suppose I could do without the JOURNAL as a comforting companion while my life shall last here? Whenever I can send you a subscriber I shall do so.

WILLIAM M. WALTON, Rec. Secy.

Spiritualism and Universalism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

The strange disagreement between Spiritualists and Universalists is probably due in the main to the extreme views held by the minority of believers in both sects. Now, Universalism as a denomination, derives its theology and religion from the Bible only, as seen by its Confession of Faith; whereas a large proportion of its members intelligent members and clergymen openly confess that they do not confine themselves to it for religious truth. Also, so far as my information extends, the question of accepting "Christ as authority" is now discarded by a large majority of Universalists, yet Universalism is weighed in this old orthodox and minority-scale by Spiritualists.

So, too, the materialistic views advocated by certain Spiritualists, denying the existence of God and claiming that the history of Christ is a myth, and Christianity a superstition have been interpreted by Universalists as Spiritualism; and hence these two extremes help to form the bank of the great gulf which is so difficult for either sect to pass. In the warfare by Spiritualists against religious superstition, there has seldom been a distinction made between Universalism and the orthodoxy of the dark ages, or the Calvinism of the present, while the Universalists verily believe themselves to be the champions of religious reform.

Again, the practice of courting the good will and fellowship of the orthodox churches by a few of the most influential Universalists and the same tendency toward materialism manifested by the Spiritualists, help to deepen the gulf of separation. The silence of the Universalist church with other denominations on the questions of social and national reform, and the misguided zeal for sectarian strength that enables them to fellowship the wealth of all professions without regard to the methods by which that wealth was obtained, is deplorable. There are any number of scoundrels, who are ready to unite with influential churches and help support them, the better to hide their crimes under the mantle of respectability. On the other hand the doctrine of free love, that has scarcely yet died out from the ranks of Spiritualism, and the tremendous frauds that have been practiced and still being perpetrated upon the public for selfish ends, propounding to be spiritual manifestations, have so widened and deepened and lengthened the gulf, that scarcely an investigator dare to venture across it. Indeed, when each sect views the faults of the other, it is not so strange, after all, that they disagree; yet this is not the right principle upon which to act between man and man, nor between sect and sect, and especially between the church of people whose religious principle is the "Brotherhood of man."

"But," says one Spiritualist, "would you have us to renounce our name, and all go back to Universalism and the Christian church from which the most of us came?" No, indeed; yet it would be well, perhaps for you to renounce and denounce whatever you have before advertising the faults of the Universalists. Make a more spiritual effort to practice the ennobling principles which belong alike to both of you. Charity is rightly claimed by each sect, and the extension of this sense of virtue, one toward the other, would bridge the great gulf that many Universalists would dive into you and enable you to step with them. It is thought by such Christians as have examined your rank and file, that a few among you might still receive benefit from a Gospel feast.

If by the phrase, "Go back to Universalism" you mean a retrograde movement in spiritual reform, it would, perhaps, not apply to the majority of Spiritualists. There is no question that the modern spiritual phenomena have worked to the advancement of spiritual science; but it is equally true that, in individual cases, the knowledge of spirit return has had so exciting an influence as to cause very many to underestimate the good they already possessed, and to run into bewildering extremes of theoretical and practical absurdities.

So far, as your name is used to represent spiritual growth, as interpreted by the noblest minds among your order, it is not only well enough, but a necessity! The true principles of the Christian religion are to be found in the teachings of Christ, of his apostles, and the seers of today into his teachings, for man is too much in the image of his Maker to lose sight of his own spirituality. Spiritualists are the representatives of advanced spiritual thought, bringing to view to every eye that will see, the beauties of the heavenly life, removing the veil from doubling and heart-stricken humanity over the loss of friends by death, and showing us that we may come close enough to the Spirit-world to receive the breathings of inspiration from the higher spheres, making us better and happier during our earth-life journey, and causing us to anticipate death as the transition to higher and better realms. FLETCHER WILSON, Delphos, Kan.

The Nemoka Camp Meeting.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

THE last Sunday of the Nemoka camp meeting bade fair to be rainy and dismal in the early morning, but Old Sol finally condescended to smile upon us, and soon our beautiful grove was teeming with vehicles filled with happy, smiling, expectant faces. Many had left during the week on account of the stormy weather which made tenting impracticable; hence it made a very agreeable diversion to see the camp once more full of life and activity. Thursday, Aug. 27th, had been observed as children's day, and the little folks were treated to a steamboat excursion, refreshments, etc. The elders occupied the earlier part of the day in discussing the practicability of establishing Lyceums, etc. We had good utterances from Giles B. Stebbins, Mrs. Pearson, Fred Whiting, Chas. Andrus, Mrs. Andrus, and others. Friday evening a fine literary entertainment made an agreeable change, consisting of recitations, tableaux, interspersed with vocal music by some of the children, by Miss Carrie Shaw and Mrs. Dr. Jones; and instrumental by Mr. Carl Hitchcock; an essay by Miss Soule was excellent and apropos to the occasion; the recitations by Mrs. Marcia, Miss Buck, Carl Hitchcock, and Mrs. C. Andrus were especially fine, and all suited in pronouncing the entertainment a success and a very agreeable diversion from the usual routine of camp meeting exercises.

Chas. Andrus gave an excellent address Sunday afternoon, on the "Undeveloped Resources of Life, Error." The afternoon session opened with music, a duet by Mrs. Dr. Jones and Miss Carrie Shaw, after which we were favored with a recitation by Mrs. Marcia, and reading of an inspirational poem by Mrs. Soule. Mrs. Pearson addressed an audience of 1,000 people upon "Religious Improvement," the main points showing matter and spirit inseparable. An inspirational poem read by Mrs. M. J. Mead, of Mason, entitled "Trust in Yourself" closed the programme.

The President for the ensuing year, Charles Andrus, then took the chair to transact some business relating to the Nemoka Society. Voices in the crowd called lustily for Dr. Spinney, whose countenance was noted in the crowd for the first time to-day, which were ably responded to, in a brief practical talk of fifteen or twenty minutes.

Sunday evening the literary entertainment of Friday evening was repeated, closing with an impromptu poem by Chas. Andrus (subjects selected by the audience) on "Hell," "Faith," and "Nemoka." These unique subjects were very satisfactorily woven together in the poem, judging by the applause. The happy throng then dispersed with many audible wishes to meet at Nemoka next summer.

JULIA M. WALTON, Rec. Secy.

Williamston, Mich.

Who Was Melchizedec?

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

As there is felt an interest in spirit phenomena, and as ancient and modern books are being looked into for evidence to sustain spirit materializations, permit me to call your attention to one that theologians have overlooked. Paul, in his epistle to the Hebrews, says: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." Now consider how great this man was.

The son was clothed with flesh and blood, hence Melchizedec must have had the same materiality, as he was without father or mother. It logically follows that Melchizedec was a materialized spirit sent to officiate as a high priest to Abraham. I would like to know what benefit Abraham's tithes could be to a man that belonged to the celestial spheres?

DR. BRITLEY.

Beyond the Veil.

A Path Which Can Be Traveled but Once.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

The sun, as it lingered on the edge of the horizon sinking so slowly that one might say that it regretted to leave the world in darkness—lighted up his face until the grandchild asleep on his knee would hardly have recognized him had she opened her eyes. Old and feeble and gray—ready to bid farewell to earth—he was a child again, and his mind had the thoughts of a child. The sun had gone down and the dusk had come on him for his tens of thousands of times without question, but this time he felt afraid and whispered:

"Oh

Sympathetic Bruises.

At the last meeting of the French Academy of Medicine, Dr. Brown-Segard related a very remarkable instance of the power of sympathy which came within his recent observation. A little girl was looking out of a window in a house in the Batignolles a few days ago. The lower sash was raised, and the child had placed her arms on the sill. Suddenly the support on which the sash rested gave way and the window fell with considerable force on the little girl's arms, inflicting a severe bruise. Her mother, who was in the room at the time, happened to look toward the window at the moment of the accident, and witnessed it. She fainted with fright, and remained insensible for a minute or two. When she recovered she was conscious of a severe pain in both arms; and on examining the seat of it she was amazed to find on each arm a bruise corresponding in position to that left by the accident on the child's, though more extensive. Coming from a less accredited source such a story would only provoke a smile of incredulity; but Dr. Brown-Segard's position in the world of science does not permit of this summary mode of disposing of a statement for which he vouches.—*From the St. James's Gazette.*

A Campaign Secret Given Away.

In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arranged for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly.

But one day the brilliant Republican candidate came up ailing. He seemed overcome and spoke laboredly. The next day he was even less effective. Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvas, seeming to grow stronger, cheerier and more effective with each succeeding week. He was elected. One evening in December while entertaining several gentlemen he said:

"I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered or torpid liver meant dullness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my surprise, did not fail me once. All because Warner's safe cure kept me in A trim." Ex-Governor Jacob of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by use of the same means.—*Rochester Union.*

In 75 cities and towns of Wisconsin, since the liquor license fee was raised from \$75 to \$200 a year, the number of saloons has fallen off 432. But the amount received for licenses has increased more than \$224,000.

A New Way to Pay Old Debts.

Shakespeare tells how this can be accomplished in one of his immortal plays; but debts to nature must be paid on demand unless days of grace be obtained through the use of Dr. Pierot's "Golden Medical Discovery." It is not "cure-all" but invaluable for sore throat, bronchitis, asthma, catarrh, consumption, and all diseases of the pulmonary and other organs, caused by scrofula or "bad blood." Scrofulous ulcers, swellings and tumors are cured by its wonderful alternative action. By druggists.

Judas Iscariot is defended by a Chicago lawyer on the ground that, in accordance with Christ's own teaching, there was no fault in proclaiming his identity, nor expectation that anybody could hurt him.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 122 pages royal octavo, leather. See advertisement in another column.

At Phyng Yang, in Corea, the hats worn by the poor women are baskets three and a half feet long, two and a half wide, and two and a half deep. The men wear a similar basket, but smaller. It requires both hands to keep it in place. Women of the better class wear a white cloak over their heads.

100 Doses One Dollar

Is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. It is an unanswerable argument as to strength and economy, while thousands testify to its superior blood-purifying and strengthening qualities. A bottle of Hood's Sarsaparilla contains 100 doses and will last a month, while others will average to last not over a week. Hence, for economy, buy Hood's Sarsaparilla.

Some railroad tickets were so cheap in Boston that the police looked up the source of supply finding that they came from a paper mill to which refuse from the printing office was sent.

Throw Away Trusses

when our new method, without use of knife, is guaranteed to permanently cure the worst cases of rupture. Send 10 cents in stamps for reference and pamphlet. World's Dispensary Medical Association, Buffalo, N. Y.

There is talk in Cleveland of a process of making iron more directly from the ore than has hitherto been done, and thus considerably cheapening the product.

For several years I have suffered greatly from periodical returns of Hay Fever. At the suggestion of COVERT & CHERVES' Druggists, I obtained Ely's Creme Balm and used a portion of it during a severe attack. I can cheerfully testify as to the immediate and continued relief obtained by its use. I heartily recommend it to those suffering from this or kindred complaints.

(Rev.) H. A. SMITH, Clinton, Wis.

The residence of an Omaha woman consists of an old organ box, with a dry goods box for an extension, and a broken milk can in one side for an oven.

Dr. Pierot's "Favorite Prescription" is a most powerful restorative tonic, and combines the most valuable nervine properties; especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

The English language is coming into use by the natives of India; and, owing to their sources of learning, they leave out and put in His like Englishmen.

The dry-throat and parched mouth in the morning is a sure sign of coming disease. Fisher's Mouth-breathing Inhibitor forces you to breathe as nature has intended. See advt.

Edward Everett Hale reiterates Balver's assertion that three hours of daily brain work is ample to get from a man the best that is in him.

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Does your father snore? Fisher's Mouth-breathing Inhibitor will cure him also. See advt.

Good

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

Better

way to insure the proper action of all the apparatus necessary to health, than to add the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 151 School st., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." Jared Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Erysipelas by using

Ayer's

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsey.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
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I suffered for more than five years with Indigestion, scarcely able to retain the simplest food on my stomach. I delin- ed in flesh, and suffered all the usual depression attendant upon the disease. I was, in fact, failing to find relief in anything else. I communicated this to a friend, who suggested the use of Ayer's Pills. I followed his advice, took up the stomach, strengthened the digestive organs, and soon all that burning ceased, and I could retain food without difficulty. Now my health is good, and can eat anything in the shape of food, and digest it without difficulty. Take the prescribed dose after eating.

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The author's method side by side with that of all of the organs unconsciously employed in acts of what may be called spontaneous recondition. It is ingenious and simple.—*Chicago Times.*

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renders the partaking of needful bodily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangements of the liver and digestive organs, and find them to be a powerful corrective." If your

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkes-Barre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills command them to all judicious practitioners." Dr. Charles Alberts, Horicon, Wis., writes: "Last year I cured you from the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

Found in

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Letter from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

Having returned from a camp meeting tour, I propose giving you a few notes. After lecturing two Sundays in Cincinnati, and dedicating their new Hall, on the following Wednesday night I left for Cassadaga, via Chautauqua. Having never attended a camp meeting there, I supposed I would be among strangers, but I found many whom I had met at other places years since. This is a most lovely place, nearly surrounded by a beautiful, clear lake, within a few steps to the railroad, all the trains stopping there. There are about seventy "cottages," the most of them two stories high; others were going up with great rapidity. I was delighted with the place and people. Their auditorium is one of the finest I had ever seen. The lectures and conferences were of a conservative character, everything working harmoniously. I stayed four days over my time because I was so much pleased.

I see by your correspondent "Grapho," that this pleasant state of affairs was somewhat changed by an ex-minister who made very extensive and uncharitable—not to say unjust criticisms upon the church. Remonstrance was made against such treatment of an organization which has played an important part in the development of the race." I am much gratified that your correspondent gave him, and all such, a just castigation for such sentiments, which have been too frequent.

The time has past for tearing down and building up nothing, as has been the course pursued by some public speakers. It has been that policy which has caused much of the antagonism that we find among the churches to Spiritualism. It should be conservative, firm, but charitable; more constructive and less iconoclastic. It is not the destroyers, but the builders that lead mankind onward and upward to higher ideas. I cannot see how any intelligent Spiritualists can be anything but liberals in the true sense of the word. They should claim nothing for themselves that they do not concede to all others, the right to think and speak their sentiments freely; and yet I have found much illiberality among Spiritualists. This spirit, I think, is rapidly passing away. A more conservative influence prevails wherever I have been this summer, than I have ever found in other years when I have visited the camp meetings in the North and East.

My next engagement was at Neshaminy Falls, twenty miles from Philadelphia. Having lectured in that City of Brotherly Love in '76, and in May '78, and attended their first and third camp meetings, spending two Sundays each time, the latter filling Mrs. E. L. Watson's engagement besides my own. I have more acquaintances there than at any other place. Here I spent ten days very pleasantly. I know no Association better organized and officered than the first one at Philadelphia under whose auspices these meetings have been held; nor have I ever seen larger audiences than at these meetings. Their seven years' lease expires this year, and they expect to get a more eligible location and build more commodiously than they would have been justified in doing here.

There is an independent feature being rapidly developed at these meetings, which, I think, will be the means of convincing thousands of the truth of Spiritualism. I allude to those who have the gift that Paul says we should covet—the "discerning of spirits"—those who have the gift of clairvoyance and clairaudience, which means they see with their spirit-eyes and hear with their spirit-ears, as we all shall when we are born into the Spirit-world—misnamed death. E. V. Wilson was one of the first; J. Frank Baxter and others soon followed. Now we find them at all the meetings.

Mr. Charles Nelson, a young man and a new medium from Philadelphia, followed me after my lectures, and gave scores of tests scattered over a large and interested audience; nearly every one was recognized as true to the letter as to names, dates, descriptions and relatives. I will mention one given to me by a Mrs. Pattison publicly. She said, "I see by you an old preacher who says he died in the pulpit, and that he had a son who was lost on the Mississippi river. His name was Bryant; he was a Cumberland Presbyterian minister." I stated that I did not recognize the parties. Last Sunday I attended the C. P. Church, and made inquiries, and found he had a daughter there, and she stated her father had fallen and died in the pulpit, and her brother was lost on the river.

I was at New York three times—happened there the day before Grant's funeral. I spent the evening pleasantly with Prof. Kiddle and family. I stayed to see the procession on Saturday; in the afternoon went to Neshaminy Camp Meeting. On my return I spent two days and nights with Dr. Crowell, then took the Fall River boat for Boston.

Dr. Wellington took me to see the Spiritual Temple. It is, indeed, a grand structure, surpassing even the descriptions I have read of it. Mr. Ayer, the liberal donor of the \$250,000 to build it, is a model man and medium. He called and spent some hours with us at Dr. Wellington's. He is a much younger man than I had supposed—open, frank and genial. The Spiritualists should supply the means to furnish that magnificent edifice, which is an honor to our cause, and is destined to wield a most salutary influence upon the public mind, not only in Boston but throughout the country. Every author of spiritual books should devote one at least of each to the public library, which is located in a magnificent room. I will gladly avail myself of the privilege of thus doing. Its location is in the most eligible and fashionable part of the city. It is among the finest churches, and surpasses, I think, any of them in architectural taste, beauty and general arrangement for the purposes for which it has been erected. It is to be dedicated during this month.

My next engagement was at Onset Bay. Though I had been invited there previously, I had never seen my way clear to attend any of their meetings. Though I had read with interest descriptions of the place and surroundings, it surpassed them all. There are about 150 acres surrounded by salt water. The island seemed to me to be in the shape of a high shoe. Nature has done all that was necessary to make it one of the most lovely places I have ever seen. There are about 300 houses (called cottages) nearly all two stories high—some of them more. Most of them face the bay. The ground is laid off in streets, avenues, alleys, etc., to suit the land and water. Every thing is on a magnificent scale. Order and system mark every arrangement in detail. I was told that some sixty families spent the winter there.

It being surrounded with salt water keeps it much warmer than at Boston 52½ miles distant. Some ten years ago 100 persons paid \$50 each and bought the 150 acres then a wilderness; now the land sells there as high as in most cities. Hotels, stores, in fact, almost everything in a city is to be found at Onset. It now stands, and will I think ever

remain at the head of the list of spiritual camp grounds.

I must not omit to mention Wickett's Island in the Bay where Mrs. Dr. Cutler has her medical establishment. This must certainly be as healthy a place as can be found. The bath houses scattered all around, show how the people enjoy this healthy luxury. I walked all around the shore, and on my return to my pleasant home at Mr. Peabody's, I said to his "better half" as the Queen of Sheba said to Solomon, "the half has not been told" me. I left Sunday evening after lecturing. I left per boat to New York, and on to Lookout Mountain Meeting. The railroad road being finished there, the audience was not large. They are at work on it, and we hope next summer to have a grand meeting there. Memphis, Tenn. S. WATSON.

STATUS OF CAIN.

A Defense of Cain by a Prominent Lawyer.

The status of Cain in the normal world has been decidedly low for some centuries. It is perhaps an encouraging sign of the advance of humane sentiment and the development of keener sensibilities that one of the ablest lawyers of Boston has, out of pure love of the subject, undertaken the task of setting Cain's record as a man and a citizen in a better light before the world. The historian the other night listened to this distinguished advocate's informal but earnest plea in behalf of Cain.

"There is," said the lawyer, "no more clearly marked evidence of the progress of our civilization than the clemency which is to-day extended to persons accused of crime. Every safeguard is thrown around them at the time of trial, counsel is provided, witnesses paid, all opportunities for defence afforded, and if the prisoner is of sufficient public note experts are provided in case the prisoner or his counsel should desire to offer proof of insanity."

In this view, it may be regretted that the revisers of the Bible were not in sufficient accord with the modern spirit to go outside their strictly literary duty of translation and revision into the domain of fact, and review of the several judgments pronounced in the scriptures, with the purpose of redeeming long abused names from possible injustice. It can hardly be doubted, for instance, that the evidence upon which Cain has for centuries been adjudged a murderer would not for moment sustain an indictment in a modern tribunal of justice.

A review of the case in the light of modern criminal jurisprudence is but a tardy act of justice to one of the earliest pioneers of our race, whose descendants have a right to be relieved from the odium resting upon their family name.

In the first place, it must be conceded that the accused was denied the protection of that bulwark of Anglo-Saxon freedom, trial by jury. This alone should relieve him of infamy, from the aggregated powers of all the States of the Union, the United States of America, and the government of Great Britain and Ireland and Empire of India, which last would presumably have jurisdiction in this case, could not to-day find him guilty of murder without trial by his peers. Shall we be more severe with our forefathers than we are with ourselves?

It is not possible that the evidence could have sustained the burden of proof beyond a reasonable doubt. According to the indictment, which is contained in the fourth chapter of Genesis, it is not claimed that any person saw the act even if it was done. Beyond the Mosaic statement, which does not appear to have been made under oath, that Cain rose up against Abel his brother and slew him, there is no scintilla of testimony of guilt. There was no confession. Cain, when asked where Abel was, replied, "I know not," and indicated a readiness to leave and assume his duties in the new world by adding the inquiry, "Am I my brother's keeper?" Not another word is there by the accused which could be distorted by the most ingenious of prosecutors into a confession. Only the afflicted man, laboring under the weight of condemnation united with grief at the loss of an only brother, groaned, "My punishment is greater than I can bear."

There was no opportunity for him to prove an alibi, because, as a tiller of the ground, he might have been in a remote spot, and the sparsity of population made it impossible for him to have witnesses of his presence elsewhere. Nor is it even probable that he was able to secure the services of counsel. The census at that time only included Adam, Eve and Cain, Abel being dead, and Seth, the next son of Adam, not having been born until some years later. It is not probable that either Adam or Eve could have acted as counsel for Cain in this cause, in which they had no personal interest. It is safe to say, therefore, that he was condemned without a proper hearing before his peers and without an advocate. It is considered, too, by modern criminal jurisprudence, that, to convict the accused, he must be shown to have knowledge of the nature and probable result of his act. It is in the nature of things that Cain should not have known what death was, or how produced. None of his family had died at that time, and such a thing as death or a funeral was entirely new to him. Modern art has recognized this truth, and in a noble and just picture Cain is seen standing over the dead body of Abel wondering at the change which has transpired. Shall the delibrative judgment of mankind be less just than its art?

Still again, there is no reason to believe that the possibility of emotional insanity was excluded by the defense. Cain's offering of fruit had been slighted, while Abel's lamb had been looked on with favor. Possibly the younger brother, with the levity of youth—and at this distance of time who shall say—had jeered and taunted the elder into a state of ferocity often accepted in our courts as emotional insanity. The fact that the disease left no permanent trace of its existence is a circumstance which often, perhaps usually, is an incident of the modern instances of emotional insanity.

I would not advance the proposition that Cain was innocent, but for the beneficial presumption of law that every man is presumed to be innocent until he is proved guilty, and proved guilty Cain has never been.

Our civilization is of but little credit unless the present generation does what it may to atone for the injustices of the past, and certainly this brand upon Cain, older than Christendom, calls for expiation. We should not advise a statue, for this might prove but another stigma. A poem in his honor might bring upon him but added reproach, and thus fall of its purpose. Perhaps the best way to secure lasting reparation will be to organize a society with a prominent list of honorary officers who shall dine and dine at frequent intervals at the expense of associate members. Whatever plan shall be adopted, we should not rest until this wrong is righted, and until the names of Cain and Abel are

coupled in the popular mind and in nursery tales with the same significance as attach to the names of David and Jonathan, or the names of Damon and Pythias."—Boston Evening Record.

SOLOMON VALLEY CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of the Solomon Valley held their annual camp meeting at Delphos, Kansas, beginning Friday, August 21st, 1885. The meeting was formally opened Saturday, at 2 P.M., with an address by J. M. Waterman, of Hamburg, Iowa, subject: "Man the Arbiter of his Destiny, and not a Creature of Circumstances." In the evening the meeting was addressed by Mrs. A. L. Lull, of Topeka, upon the subject of "The Ideal and the Real." Sunday morning an organization was effected, and the following officers elected: Dr. A. D. Ballou, Delphos, Pres.; Joy N. Blanchard, Delphos, Vice Pres.; J. M. Waterman, Hamburg, Iowa, Secy.; Mrs. A. M. Lewis, Salem, Kan., Ass't Sec.

The morning discourse was delivered by Rev. Sophie Gibb, pastor of the Universalist church at Decatur, Ill.; afternoon address by C. L. Lewis, of Salem, Kan., entitled "The Rise and Fall of Man." In the evening, on account of an approaching storm, the regular discourse was deferred, and a conference meeting held instead. After several short speeches, Mrs. Lull gave tests and readings from the platform, the greater number being verified upon the spot, and all subsequently announced as recognized to be true.

Monday morning—Conference and experience meeting, at which many interesting experiences and reminiscences were brought out.

Afternoon.—Address by Joy N. Blanchard, of Delphos.

Evening.—Address by Dr. A. Ballou.

Tuesday.—Forenoon, conference; afternoon, very profitable fact meeting. In the evening, after a beautiful and inspiring invocation by Mrs. Lull, John Dickson, of Salem, Kan., addressed the meeting.

Wednesday morning and the forenoon spent in conference and fact meeting; afternoon, address by Prof. D. C. Seymour, of Clyde, Kan., upon the subject of "Religious Intolerance." In the evening Mr. Page of Beloit, Kan., gave a short address, followed by Millard Blanchard, of Delphos.

Thursday.—Greeting was sent to the Lake Pleasant camp meeting. The forenoon was spent in conference and fact meeting; afternoon, address by J. M. Waterman, subject: "The Irrepressible Conflict." In the evening a short address and exhortation was delivered by Ezra Comfort of Pleasant Valley, after which Mrs. Lull followed in a short address upon the "Philosophy and Phenomena of Spiritualism," and a beautiful poem from spirit Alice Carey. She then gave tests from the rostrum, all of which were recognized and admitted to be correct.

Friday.—It was voted to locate a permanent camp at Delphos. Afternoon, address by Millard Blanchard, followed in the evening by Joy N. Blanchard.

Saturday.—Very interesting fact and experience meetings occupied the time until noon. Afternoon, address by C. L. Lewis. In the evening, a storm threatening, the time was used in conference.

Sunday.—Conference and fact meeting during the morning hour. Forenoon, poem by Mrs. Lull, entitled "The Beautiful Land," after which an address was given by J. M. Waterman, upon "The Duality of Man's Existence." Afternoon, address by Dr. Ballou. Subject: "The Spiritual of the Universe." Evening, the following dispatch was received and read:

LAKE PLEASANT, MASS., Aug. 30, 1885.

To the Spiritualists of the Solomon Valley:

Lake Pleasant returns greetings, and wishes you abundant prosperity and spiritual advancement.

JOSEPH BEALS, Pres.

Mrs. Lull then gave a short address upon the "Evolution of Thought." The President, Dr. A. D. Ballou, then followed with a parting address, bidding the assembled multitude good-by and God speed. This virtually closed the camp meeting. Fully 5,000 people were in attendance upon this, the closing day.

Monday morning the campers on the grounds gathered around the rostrum and participated in a parting conference and fraternal handshaking, renewing vows and pledges of affection and remembrance which shall forge connecting links between the present and future gatherings of this sort, and binding all in closer union of spirit, as they radiate from this one common center, and plunge into the tumults of daily life. By the middle of the afternoon the tents were all struck, and the busy camp of the day before, with its five thousand people, had dwindled to a "baker's dozen" who were waiting for the evening train to bear them homeward. Thus closed the most successful camp meeting ever held in the Solomon Valley. The utmost harmony prevailed throughout the entire session of ten days. Prof. T. C. Vine and wife, of Chicago, furnished most excellent music for the occasion, and added greatly to the pleasure of the meetings.

A. D. BALLOU, M. D., Pres.

J. M. WATERMAN, Secy.

INDIAN MAGIC.

(Abridged from "Cassell's Saturday Journal," July 18.)

"I was travelling through Anan, with a party of German officials, when we stopped one night where a number of magicians were resting. There were six, four men and two women, all small, except one who was gigantic. I made their acquaintance, as I was then interested in legerdemain, and won their good-will. They were eager for me to show my skill. I did so, but in every case they caught me and laughed at my efforts, excepting in one trick—the 'Pharaoh's serpent,' so much in vogue some years ago.

"After I finished, the doors were closed, and only those admitted who paid a small fee, and soon the apartment being filled, the magicians began. The audience sat on the floor around them, so that the performers had no way of concealing themselves or of hiding anything. At their request I satisfied myself that they had nothing about them. Then one of the women stepped into the inclosure, the rest remaining behind the spectators. The light was now lessened, and the woman's face became gradually illuminated by a ghostly light that extended quickly over her entire body. She then moved round and round, uttering a low murmuring sound, gradually quickening the pace until she whirled about like a top. Then the light that had clung about her seemed to be whirled off and assumed a pillar-like form beside her; then she stopped, turned, and began to mould the light with her hands until it assumed a form, with face and headgear. She next called for a light, and all the candles being relighted, there stood a stranger, native, seemingly evolved out of cloudland. He stepped forward and grasped my hand; his hand was moist, as if with perspiration.

"Our civilization is of but little credit unless the present generation does what it may to atone for the injustices of the past, and certainly this brand upon Cain, older than Christendom, calls for expiation. We should not advise a statue, for this might prove but another stigma. A poem in his honor might bring upon him but added reproach, and thus fall of its purpose. Perhaps the best way to secure lasting reparation will be to organize a society with a prominent list of honorary officers who shall dine and dine at frequent intervals at the expense of associate members. Whatever plan shall be adopted, we should not rest until this wrong is righted, and until the names of Cain and Abel are

the new figure began to fade, soon assuming the appearance of a pillar, or form of light, and then, attaching itself to the woman, was seemingly absorbed into her form. All this was done before, at least, fifty people, and not ten feet from myself. The woman appeared exhausted.

"The gigantic man next took his place in the ring, and, handing a sabre to me: 'In five minutes I wish you to behead me.' I objected, but he said it had been done many times; so I finally agreed. In the dim light he twisted himself about, grew perceptibly smaller, and finally stood before me so gaunt that I thought I could see through him. The five minutes past, I took the sabre and struck his neck a light blow, when, to my horror, the blood spurted, and the head fell upon the floor; then the body stooped, picked it up, held it in the air, and then placed it upon the shoulders. Full light being restored, there stood the giant grinning.

"The blood? That had faded away. All the party had now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing, though no one saw him go. A moment after, the whirling was repeated, and another was found to have disappeared, and so on, until in fifteen minutes only the giant was there. More light was now called for, a noise was heard at the door, and on its being opened there stood the five. That ended the performance for the night. I sat up well into the morning, trying to make out how it was done. The natives said it was magic, and I began to think that was the easiest way out of my difficulty.

"The following day another performance was given at mid-day. The giant, as I call him, caused the audience to sit on a grass plait, leaving a circle of about twenty-five feet across, and in this the magicians took their places, the giant opening proceedings by taking a roll of ribbon, and, by a dexterous toss, he sent it up fifty feet or so, when we saw a hawk dart at it and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud; but from the cloud came sailing down the ribbon first a dog, then a snake that wriggled off the moment it touched the ground, but was captured by the men; then a larger object came sliding down, and one of the women, leaping forward, received and held out to the crowd—a laughing native baby. The giant had all this time held the end of the ribbon; and, letting it go now, it seemed to disappear in the air; at any rate, we saw it no more."—Light, London.

Apparitions which Startle Moorestown, N. J.

The usually quiet and unruffled tenor of the village of Moorestown, N. J., has lately been aroused to the highest pitch of excitement about a ghostly apparition which has appeared at unequal intervals along the railroad just above the East Moorestown station.

A short time ago, when the fast train from Long Branch was dashing down the road, the fireman noticed something white just ahead of the train. The fireman said it did not jump off on the left of the train, and the engineer said it did not get off on his side. Both thought the train had run over a man. It was stopped, and a thorough search was made for the mangled remains of the victim. The station employees and some citizens walked along the tracks and carefully examined the ties, but no marks of blood and no body were found. The fireman was certain he saw a man in his shirt sleeves in front of the train, and his sudden disappearance was an unsolved mystery.

Ignorant of this affair, Mrs. Cassidy, an intelligent lady of Moorestown, and her sister walked over the track at this point a few nights afterward. She said: "We were walking slowly along, and I was never thinking of ghosts. I suddenly cast my eyes to the right and cried out: 'Oh, my! look there! What is that?' and my blood stopped in my veins, and I was paralyzed with fear, for right in front of me stood a tall, thin figure, dressed in black, with a cape over its face. My sister said: 'Oh that is some widow,' but it suddenly whirled away with a whizzing noise, like pheasants make with their wings when they rise and fly away. Then my sister was frightened, and we both went down town. I met my brother and told him all about it. He said we were cowards, but came back with us to the place where we saw the ghost. It was quite light, as the moon was just breaking through the clouds. When we arrived at the place, my brother saw it, too, and started to run after it, but it suddenly vanished. It did not seem to have any feet, and, though I don't believe in ghosts, it was the queerest looking thing I ever saw."

The same night Mrs. Cassidy saw the ghost it appeared to others. It has been seen many times since, and probably one-fourth of the population of Moorestown have gone up the track, well protected, to satisfy their curiosity as to the reality of the ghost. Aaron Burr, the town constable, went out to tackle the weird visitor one dark night. He was certain he would prove the mystery a hoax. Armed with a six-shooter he walked up and down the track anxious for an interview. He met suddenly the object of his search, and bravely bade away at the mysterious object which confronted him. He says it suddenly transformed its shape from a tall, black figure to a peculiar looking white dog and vanished in the bushes. Tom Cassidy, Louis Certain, Tom Marcy, and William Budd, four incredulous citizens, concluded to ferret out the mystery and bravely face the foe. When we arrived at the place, my brother saw it, too, and started to run after it, but it suddenly vanished.

It did not seem to have any feet, and, though I believe in ghosts, it was the queerest looking thing I ever saw." The ghost was seen again the next night, and the town constable, Tom Cassidy, and his brother, Louis Certain, went out to catch it. They followed the track until they reached the bushes where the ghost had vanished. They searched the bushes and found the ghost. The ghost was seen again the next night

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The "Lost Continent." Looking into the Future.
SECOND PAGE.—John Bauer, the Great German Mystic. Life and Vision in the Two Worlds. Preface to the "Lost Continent." Modern Spiritualism. Its Relation to Public and Individual Rights. Materialized Flowers.
THIRD PAGE.—Woman and the Household. Faith Healing. The striking of a Clock. Book Reviews. Miscellaneous Advertisements.
FOURTH PAGE.—Editorial Notes of Travel. Rome's Warfare on the Common School System. The Rev. Wm. Tenney, Jr. J. H. Mott as a Medium.
FIFTH PAGE.—Western Society for Psychical Research. The Philosophical Society. Haskell vs. Wright. General Items. General News. The Medium Mott Collected. Miscellaneous Advertisements.
SIXTH PAGE.—What the Waves Said. Criticism of an Address Delivered by J. Clegg Wright. The Roanoke Jews. A Curious Incident. Urn of Sand on the Shore. The Boston School War. Death and Afterwards. Materializations at an Early Day. Notes and Extracts on Miscellaneous Subjects.
SEVENTH PAGE.—Is There a Sixth Sense? The Epidemic of Crime. Miscellaneous Advertisements.
EIGHTH PAGE.—The First New England Witch. The Church of New Spiritual Dispensation. Hopeful Words. Miscellaneous Advertisements.

THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple.

LECTURE SIXTH.

SILORIA'S RECEPTION.

Announcement of the Voyager's Return—Great Excitement and Preparation for His Reception—Grand Procession from Primosa to Onanatta—Description of the White Elephants and Chariots.

Siloria's approach to the home-land was so well understood by the members of the Patriarchal Order, that sentinels or watchers were placed upon the highest points of land at the entrance to the Bay of Alabria. So when the ships came in sight, signals were sent up and immediately responded to by the ships. Then signals were flashed all over the densely populated regions, announcing the return of the voyager. Before the vessels were in the harbor the news had been spread through the Parent City, some seventy miles away, and sounds of rejoicing were heard everywhere. Great excitement prevailed at Onanatta, even among the steady going people, and all classes entered heartily into the extensive preparations for a grand ovation. So a decree was published and sent over all the land, to the various towns and cities, for the assembling of those of the fathers or leading men of the nation to receive and pay honor to the returned voyager. The priests, the wise men, the men of honor and position from all parts of the land were brought together, and joined their counsels in the vicinity of the governmental buildings in the Parent City. In the meantime, whilst the preparations were going on, the vessels had anchored in the harbor, and Siloria and his chief officers were conducted to the house of reception, standing on the shore of the beautiful Bay. It was the business of the people of Primosa (the maritime city) to take charge of the voyagers until orders came from Onanatta.

After several days had been spent in preparation, a grand army came marching toward Primosa. The priests led the van, mounted upon white elephants, of which 250 were brought into requisition on this occasion. The elephants were beautifully caparisoned with blue and purple mantles, and with jewels of gold and precious stones. The patriarchs and nobles, with their wives and daughters came in state, dressed in the royal robes of reception. A vast number of chariots and palanquins were brought out, each capable of carrying from six to fifty persons. In front of the latter vehicles was a guide wheel, and in the rear, machinery was concealed for running them over the highway. The palanquins were ornamented with gold and silver tapestry. They were indeed most gorgeous vehicles.

Over the great highway connecting Onanatta with Primosa, the grand army of reception came to conduct Siloria to his home. As we said, the priests and patriarchs, dressed in purple robes and mounted upon white elephants, led the van. Next came the priestesses and vestal virgins in their beautiful palanquins, dressed in costly apparel and holding golden banners. Then came the people of lower grade, seated in vehicles of less costly construction—the gorgeousness of the display decreasing toward the rear. But all were happy; all were anxious to pay honor to the great discoverer. In this manner they entered the city of Primosa.

The Triumphal Car in which Siloria was conveyed to his home in Onanatta, remains to be described. This car was a very grand and imposing vehicle. Gold and costly gems and rich tapestries were wrought into this moving wonder with the artist's most consummate skill. The body of the car rested on six wheels, with broad tires. Its form was that of an ellipse, rounded at the bottom like a boat, with the sides brought up several feet from the axles. Just above the wheels, the body of the car was given a lateral extension, forming a shoulder. From the lower angle of this projection was suspended a rich cloth, woven of gold and silver threads, ornamented with figures of birds and quadrupeds, and fringed with gold and diamonds. The portraits of patriarchs of former generations, were also represented. This emblazoned curtain came down within a few inches of the ground, quite effectually concealing the wheels. Above this curtain the body of the car was constructed of wood, ornamented with gold and silver and inlaid with a variety of jewels. Upon this surface were emblems of the sacred orders that existed in the land. The body of the car terminated at the top with moulding that resembled the railings of a boat, which was ornamented with silver stars. From this moulding metallic standards arose, an inch in diameter, with longitudinal flutings, burnished with gold, and chased with various figures and devices. Small metallic bars, also burnished with gold, were disposed horizontally, connecting the standards at their upper extremities. Over these a beautiful canopy was stretched, made of the richest cloth. This came down at the sides twelve inches or more, and from the lower edge tassels of silk and gold depended. The ceiling of this canopied arch was ornamented with silk and gold tapestries. Near the centre of this car was a throne, the exterior surface of which was covered with a purple amalgamated metal, and richly painted landscapes. The top of the throne came a little above the upper edge of the body of the car. The inside was upholstered with a rich purple velvet, and fringed with gold. No seats were placed in front of this throne, but they extended on either side and filled up the rear. These were occupied during this journey by those most directly connected in relationship to Siloria—the noblemen and noble women from the Parent City.

This Triumphal Car was drawn by three of the largest white elephants in the land, placed in the form of a triangle. They were caparisoned in the most gorgeous manner. Their bodies were partially covered with a purple mantle, fringed with gold and silver. Upon the back of each elephant was erected a magnificent pavilion, capable of seating eight persons. Upon the elephant in front, eight priests were seated. Upon the elephant to the left, immediately in front of the car, eight priestesses. And upon the elephant to the right in this triangle, eight vestal virgins were seated, all dressed in magnificent robes.

When the procession arrived in Primosa, a special deputation of nobles, forty in number, went immediately to the Reception Hall to meet the returned voyager and his retinue. Several hours were spent in the exchange of greetings and speeches. In the meantime the procession was re-arranged and put in order for the homeward journey. A platform was placed, covered with a rich cloth and carried by eight of the nobles deputed to wait upon the voyager. Upon this platform Siloria was seated and escorted to the Triumphal Car. He ascended and took his seat upon the throne, with his face turned toward Onanatta—the Parent City, the sacred locality where his childhood was cradled and his early manhood had been spent. For the accommodation of the retinue that returned with the voyager, two large chariots were provided. These were placed in the rear and a little to the right and left, forming a triangle, of which the Triumphal Car was the apex. The nobles and priesthood, mounted upon 250 white elephants, led the procession, marching with six elephants abreast. Following the Triumphal Car and its attendant chariots, were hundreds of palanquins, and lesser vehicles, moved by concealed machinery, each carrying from four to twelve persons—the splendor of the train gradually decreasing toward the rear, which was brought up by the masses.

In advance of all, a number of young men were sent as couriers, with bugles and musical instruments. They represented angelic or spiritual messengers. Attached to their shoulders were bright metallic wings, about five feet in length and light as gossamer. As they ran these wings expanded until their tips were about five feet apart. Their outer garments were finely wrought from gold and silver, and disposed in scales, which made a beautiful display as they ran. Smaller wings were attached to the legs just above the ankles. Upon the cap of each was a gold emblem of the Paradise bird. This was a sacred bird with our people. A religious awe or superstition regarded its song as presaging some grand income from the realms of spirit. While the procession was on the march these couriers were continually running in advance, sounding their bugles and chanting their welcomes. All their movements were rhythmic, disposed in circles, triangles and squares. Their voices and instruments kept time to their footsteps. When fatigued they fell back into the procession and others took their places. Upwards of fifty of these heralds were kept constantly in advance.

All preparations completed, the magnificent train was put in motion. The elephants marched with measured tread. The chariots glided with easy movement. Silver and gold

and precious jewels vied with the sun in splendor. Purple plumes swayed and golden banners waved. The intelligence, the beauty and wealth of the nation were disposed in one magnificent combination, and all moved as one heart-beat to conduct the great voyage to those home airs that had waited 80 years to welcome him back again.

Now, the route from Primosa to Onanatta was not through a desert country, but it was along the most beautiful highway which nature and art ever combined to realize. This road was graded and paved the whole distance—about 70 miles. It was about 150 feet wide, with a stone gutter and stone balustrades on either side. Along the whole route trees were planted—orange, lemon, almond and flowering trees. The road was covered with a durable cement, which rendered it hard, smooth and quite free from dust. Over this the motor-vehicles were often run with great speed. Adjacent to the road a large number of fountains were placed, and on this occasion they were decorated with flowers which were disposed into the most beautiful symbols of welcome. Towns and villages and lawns and groves lined the whole distance. Boys and girls, dressed in their neatest garments, assembled in groups along the road, strewing flowers, waving banners and singing songs.

After two days' travel, on the evening of the second day, the procession entered Onanatta. The city was not so large and grand as in our time, some 300 years later. Silonia Avenue was not then laid out. Nevertheless at the reception of Siloria there were gathered together upwards of 4,000,000 of people, from all parts of the land. Grand arches were erected at frequent intervals over the principal streets, and covered with green branches, flowers and emblems of welcome. Vestal Virgins were stationed on each side of these arches, dressed in white robes and with lyres in their hands, chanted sweet songs. Banners, traced with emblems of welcome, waved from hundreds of buildings. One of these emblems read: "Kia ora Siloria—welcome home Siloria. After passing under seven of these arches, the procession halted in an open space or plaza, where a grand banquet was prepared. In this plaza a large tent was erected, the canvas of which was a beautiful colored silk. In this tent the tables were spread, with the fruits and viands of the land in greatest profusion. The tables were quite elevated, as it was the custom in our country to stand while eating. Provision was made on this occasion to banquet 50,000 people within the tent alone. Besides this, arrangements were made to feed the vast multitude in and about the city. Within the banqueting tent hundreds of wine fountains were tastefully distributed and beautiful girls were continually moving between the fountains and guests.

This Pavilion was lighted from one illuminating center by the combustion of alkaline metals, evolving a light brilliant as the sun but blended and shaded to a soft and agreeable hue.

The banquet within the Pavilion lasted three hours, and then the guests retired to rest, as the march from Primosa had somewhat fatigued them. But the people who came to receive them, were wakeful and active the whole night, making the air musical with their songs of rejoicing. All about the city, in the groves and places of resort, lodgings were provided for the multitude.

This season of rejoicing lasted thirty days. While it continued, Siloria the great, the good, the honored, was conducted to the Pavilion constructed for the purpose, where he ascended a platform, accompanied by the priests, the nobles and men of position in the nation; and during three hours each day, for thirty days, he stood before the people and addressed them concerning what he had seen and collected during those 80 years of travel in foreign lands.

We have already spoken of seventeen individuals whom Siloria brought home from the different nations he visited. These persons were conducted to the Pavilion and introduced to the populace, Siloria taking each by the hand as they were presented. The response of welcome was taken up by the multitude and re-echoed, wave after wave to the remotest limits of the vast assembly. But a fraction of this multitude could hear the utterances from the Pavilion. Hence speakers were stationed at convenient intervals, who caught up the words as they were spoken from the platform, and repeated them to the masses in the rear.

The populace regarded Siloria almost as a god, for as he had been absent 80 years, there had been millions born within that interval who had never seen him, and only knew him by hear-say—as "Siloria the Great," "Siloria the Sent," who had gone forth to gain a knowledge of far distant lands. Accounts of his discoveries had occasionally reached the home people. A new realm of knowledge and power was opening to them. Hence all eyes were directed toward Siloria. Great expectations centered in him. Every one, from highest to lowest, felt an interest and a sort of ownership in the great personage who had returned to them.

We cannot learn from the various Annals of the different nations of the globe, that any monarch or potentate was ever honored with such a superb reception, with such a magnificent ovation, as that which was tendered Siloria on his return to his native land. The grand procession of Cyrus after he had conquered Babylon, and the triumphs severally tendered Scipio, Pompey and Caesar in Rome, all fell short of this, both as regards wealth

and magnificence of display, and in the character and spirit of the people, who assembled to do honor to their hero. These late chieftains won their renown by weakening or destroying the rival nations abroad, and by imprisoning their enemies at home. Their victories were purchased with blood and tears. The reverence paid them was often the expression of flatterers, favorites and retainers, rather than the gratitude of a redeemed and disenthralled people. The power they wielded was force, and the sentiments they inspired were those of fear and distrust.

But Siloria moved in the steady poise of wisdom and love. He discovered continents and sought an acquaintance with foreign nations to the end that the horizon of knowledge might be enlarged, and that better laws and ideas of life might be communicated to all parts of the globe. He did not go out to despoil others and aggrandize himself, but he went out to bless, to raise up the people's lives, to elevate the standard of morals among men, to inspire sentiments of brotherhood, to present a nobler ideal of living than that which already existed among the half civilized nations of the Earth. A beautiful radiance lingered upon the path he trod. All nations honored, respected, loved him. Siloria's triumph, therefore, was not a tawdry show, mingled with flattery; but it was the joyous, spontaneous expression of an intelligent and grateful people.

[TO BE CONTINUED.]

LOOKING INTO THE FUTURE.

We find both historians and theologians claiming that God alone knows the future; he alone can prophecy correctly of the future, and, consequently, all ancient prophets were inspired by the Most High. The past thirty-seven years has, I think, satisfied many Spiritualists that finite beings may and do to some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the United States, we shall have war with Mexico." We added Texas—the war then came. How did Clay know that? He knew it through that knowledge which constituted him an experienced statesman. Much correct prophecy has been done, and may be done on this principle by spirits in the body, and out of the body. But this kind of prophecy depends upon one's knowledge, wisdom and experience in a given direction. Intercourse with the Spirit-world indicates that there are other principles upon which prophecy may proceed. Both men and spirits of quite limited attainments oftentimes prophecy very correctly, and that, too, upon subjects so unimportant as to preclude the thought of divine-interposition.

A lady friend of mine who was to take a journey the night before starting dreamed out every minute circumstance which actually took place on the journey. Among other things, that coming to a certain place, the snow banks were so high that she had to get out of the conveyance, and one of her rubbers came off in the snow. This lady, being a relative, has often told me of her experiences. The future was frequently brought before her in visions while awake as well as in dreams; not only trivial affairs, but very important ones. When she retired at night, if a mouse had been caught in a trap in the house, she would see it in a vision; if her chickens had been left in danger, that would be presented to her. If a selfish and treacherous person was to be avoided, she would see a likeness of the person, accompanied by an impression that she must be on her guard when she might see that person. If a great battle had taken place in the South at night, the movement of the troops and the termination of the battle would be shown to her in vision. In news, during the war, she was ever in advance of the public journals. In the times of the three-cent postage stamp for making change, the exact appearance of the small currency issued by the government, was truthfully shown her before the intention of the government was made known. Thousands, if not tens of thousands, doubtless have had experiences corresponding to this, proving that there is a power outside of those dwelling in the body, that can take cognizance of existing circumstances, and impart knowledge of the same. This same power, in innumerable instances, has furnished the proof of ability to look forward for weeks, months, and years in the future.

I think the reader will hardly conclude that the God of this illimitable universe, as a personal being, attends to all this kind of phenomena. It seems more likely that spirits out of the body can, to a greater or less extent, peer into the future. This may be governed by their individual development in certain directions. Paul gives us to understand that spirits differ as one star differs from another in glory—a fact which the spiritual investigator readily finds out. It does not follow because some spirits return and say they are not able to look into the future that other and more highly gifted spirits cannot. There are great numbers of men dwelling on the earth who may not be able to count over ten, while others delight in calculating the distances of the stars from the earth.

When Alexander the Great was returning with his army from his conquest in India, the soothsayers at Babylon foretold that if he came to Babylon it would be the means of his death, and they warned him accordingly. Though he much desired to make that city his seat of government, yet for a time he avoided going to the city. But the philosophers

that accompanied him with his army, assured him that the soothsayers knew nothing about the future; it was all a base superstition—that he need not fear to settle at Babylon, if he so desired. He yielded to their views, went to that city and soon lost his life; whether from drinking too much wine at once, or that which was poisoned, was never fully settled, though the quantity he drank I should think would kill any man.

Rollin, the historian, was very fond of giving his own religious views along with his history, so that he has left abundant evidence of his bigotry and superstition. He says: "Whether Alexander lost his life by poison or by excessive drinking, it is surprising to see the prediction of the magi and soothsayers, with regard to his dying in Babylon, so exactly fulfilled. It is certain and indisputable, that God has reserved to himself only the knowledge of futurity; and if the soothsayers and oracles have sometimes foretold things which really came to pass, they could do it in no other way than by their impious correspondence with devils, who by their penetration and natural sagacity, find out several methods whereby they dive to a certain degree into futurity, with regard to approaching events, and are enabled to make predictions, which, though they appear above the reach of human understanding, yet are not above that of malicious spirits of darkness. The knowledge those evil spirits have of all the circumstances which precede and prepare an event; the part they frequently bear in it by inspiring such of the wicked as are given up to them, with the thoughts and desires of doing certain actions, and committing crimes; an inspiration to which they are sure those wicked persons will consent: by these things devils are able to foresee and foretell certain particulars. They, indeed, often mistake in their conjectures, but God sometimes permits them to succeed in them, in order to punish the impiety of those, who, in contradiction to his commands, inquire their fate of such lying spirits."

This kind of argument, not only bears an ecclesiastical stamp, but it defeats itself. After saying that, "It is certain and indisputable that God reserves to himself only the knowledge of futurity," he then goes on admitting that "devils through their penetration and natural sagacity find out several methods whereby they dive to a certain degree into futurity." This admission is fatal to the argument, for it lets the bars down and lifts the gates for both good and bad to return and communicate, as it is very absurd to suppose that evil spirits have more penetration and sagacity in finding out methods than good spirits. Then Mr. Rollin makes God act in complicity with evil spirits, for having incurred his displeasure. It is a serious defect in popular theology that its contradictions, delusions and absurdities can't be supported without supposing all sorts of improbabilities, about an angry, revengeful Deity, and a subtle, circumventing devil.

It is quite generally admitted that the soul of man is a microcosm, containing in itself, germinally, all the varied spiritual qualities there are in the universe; if this be true, then prophecy, though lying dormant in the great majority, must be an integral element in the spirit, to be unfolded when the conditions shall be most favorable to produce the result. If we possess this principle within us, it is of course by virtue of our relationship to the common Father, "We in Him, and He in us." As infinitesimal parts of the stupendous whole, we may, as yet, scarcely dream of the powers that are abiding in the temple of the spirit. Then we should not be surprised, if there now and then come gleams and flashes of the grander portion of the inheritance, we obtain from our Sublime Parent. To us it may seem passing strange that the psychometrist is able to take into his hands a letter written long ago by some person to him unknown, and without opening the letter correctly describe the mental qualities of the writer. He will take in his hand a fragment from some faraway mine or ruin, and gather from it the character of the surroundings from whence it came, giving the habits or modes of life of the inhabitants in that locality, going back sometimes hundreds and even thousands of years. These things have been oftentimes demonstrated, that denial is useless. We stand abashed in the presence of such wonderful powers; it goes far beyond our comprehension. But, if the finite soul has the power to gather up the threads of the past from an isolated specimen, and peer far back in the same, is not that quite as wonderful as it would be for one, knowing the present condition of an individual, to look far into the future?

Continued on Eighth Page.

For the Religio-Philosophical Journal
John Tauler, the Great German Mystic.
By PROF. W. H. CHANEY.

(To my recent critics).

In a recent issue of the JOURNAL I gave some brief references to Emanuel Swedenborg which have called out several private letters, some commendatory, but the majority condemnatory. I have no reply for the former, but by the grace of God will pay my respects briefly to the latter. As literary productions, they are the merest rubbish, such as no editor, even if in accord with the writers, would presume to publish. But some of the ideas are worth noticing.

1. I am accused of falsifying history and slandering the dead. This is a grave charge, and if true, unless I can offer some reasonable excuse, I deserve the contempt of every honest man and woman. It is not my place to prove myself innocent, but for those who make the charge to establish my guilt. Such a charge, unaccompanied by proof, is slander, and I scorn to make any defense against these anonymous cowards.

2. A more intellectual class, who sign names to their letters, admit that Swedenborg was not exactly right in his mind at times, but urge that no insane man could have produced such wonderful writings. To such I reply, that not being experts in the anatomy of the nervous system, they are incompetent to form any intelligent opinion. Furthermore, by carefully examining some of the literary productions of the insane of the present day, or consult the periodical formerly published by the insane at Utica, N.Y. (perhaps it is still published), they will see that the insane are capable of writing so superior to themselves that they seem mere ignoramus. But I cannot waste time with these critics. When they will write a criticism that the editor deems worthy of publication, I will reply fully.

MYSTICISM.

This is a word of vague signification, but is generally understood to signify a tendency in religion to more intimate relationship with God. It is a feature in all religions, ancient as well as modern. Abraham talked with God; Sarah laughed at him, then lied to him, denying that she laughed, and God pocketed the insult, proving Sarah a Mystic of a high order. So, too, of Moses; not only did he argue with God, but in Ex. xxxii, Moses convinces him that he was wrong when he said he would not go any farther with the "stiff-necked generation," and Moses made him eat his own words, which I hope were not so unsavory as the conglomeration mentioned in Ezekiel iv. Moses was a great Mystic.

Acrisius, king of Argos, was told by the divine oracle that he would be slain by the child of his daughter Dana. Acrisius was a Mystic, else his god would not have been so familiar with him. This god was as omniscient as the God of Abraham, and could beat him two to one at prediction, for Acrisius was accidentally killed by Perseus, son of Dana, while the prediction made to Abraham that his seed should have Canaan for an everlasting possession, was as worthless as the promise of a politician. The second time I experienced religion, when a youth, was under the preaching of a man that had not committed sin for five years. He was on very intimate terms with God and a great favorite. On one occasion God had drawn aside the curtain and allowed him to see the end of the wicked. He did not say whether it was the top or otherwise, but he must have been a Mystic, for only that breed of fanatics and visionaries ever attain to such high favor with an imaginary God. Swedenborg was a Mystic, although he made no claim to the title, any more than he did to being insane.

JOHN TAULER.

This remarkable man was born in one of the years of Darkness, to wit, 1290. From diary kept by Adolf Arnsdorf, of Strasburg, where Tauler was born, I have gathered much of my information concerning Tauler. Under date of Oct. 1320, Adolf writes:

"Went to Hermans this morning to hear mass. Master Eckhart preached again, Dr. Tauler in the church. How every one loves that man!... But to Dr. Tauler every one bowed and many voices blessed him. He has a kind heart to feel for us, the commonalty. He and his followers are one and the same.... There is a cold grandeur about Master Eckhart. He seems above emotion. His very face, all intellect, says it is a weakness to feel."

From this brief contrast of these two clergymen no intelligent person would be at a loss to decide which was most likely to become insane. A man like Eckhart very rarely loses his reason. It is your warm-hearted, impulsive, enthusiastic people who lose their mental balance. As every motion of the body is attended by exhaustion of muscular force, so every action of the brain is attended with exhaustion of mental force. Man's life is like a machine, wound up to run a certain length of time, or rather to perform a certain number of revolutions. The enthusiastic, emotional, impulsive, etc., make rapid revolutions and are soon gone. They live fast and the intellect shares the heavy draft made upon the physical. Shouters, enthusiasts, and persons so keen to rush to the "anxious seat," belong to this class. They swoon from sheer exhaustion, and this is called "trance," but is no more like the trance of a medium than drunkenness is like vertigo, simply because dizziness is common to both. Tauler was the sort of person to be constantly swayed by his emotions, while Eckhart would be governed by reason.

But Tauler was not an epileptic, like Swedenborg. Tauler lost his mental balance from too much nervous friction; Swedenborg from disease of the brain, which began to develop at thirty, whereas Tauler does not appear to have commenced breaking down until he was fifty. The circumstances are as sad as they are peculiar.

A CRANK APPEARS.

Among the religious cranks contemporaneous with Tauler was a sect styled "Friends of God." They were Mystics of the highest degree. One day, in 1340, there came a stranger to Tauler, desiring to confess to him. His name was Nicholas of Basle, an eminent "Friend of God." He was a layman, but excising a wider spiritual influence than many a bishop in that day. After confessing he requested permission of the Doctor to preach a sermon on the highest spiritual attainment. Tauler was astounded, but at last yielded a reluctant consent. Nicholas brought the notes of his sermon to the Doctor and in the course of the interview had the impudence to tell him that the Great Teacher could impart more knowledge in one hour than Tauler and all his brethren by preaching till doomsday. The Doctor was angry and Nicholas referred to that anger as proof that the self-confidence of the Pharisees still clung to him and that he trusted to his great learning rather than the promises of God.

Tauler, the good, impulsive soul burst into tears. Eckhart would have kicked the fellow

out, but Tauler was worn out, and as the last straw breaks the camel's back, so the nervous system broke down under this rebuke. Poor man! We have seen how good and lovely his nature was twenty years before. He has been growing better ever since, and now a "Friend of God" has made him lose all confidence in himself. Only a fool or knave will attempt such a despicable task. Self-confidence should be the first lesson taught to the young and the last to be impressed on the feeble mind of the weak and aged. I am still angry at that fellow, although his offense was committed 515 years ago. Yet poor Tauler embraced the "Friend of God" and exclaimed:

"Thou hast been the first to tell me of my fault. Stay with me here. Henceforth I will live after thy counsel; thou shalt be my spiritual father, and I thy sinful son."

Here is a man of fifty, possessed of a brilliant intellect, one of the best and purest both by nature and practice, taken captive by an ignorant bigot. Were Spurgeon to break down in his nervous system, and surrender in like manner to a thick-necked, illiterate Mormon, it would not be half so sad.

Nicholas commanded Tauler to cease hearing confessions, to neither study nor preach, but shut himself in his cell, practice bodily austerities and live in solitary contemplation of the sufferings and death of Christ, that he might attain true humility and complete renewal. The anticipated consequences ensued. His friends forsook him; he became the byword of the cloister and his painful penances caused a lingering illness. This torture was continued for two years. At last, while under great sorrow for all his lost time and all his sins, in agony of soul he cried out:

"O merciful God, have mercy upon me, a poor sinner; have mercy in thine infinite compassion, for I am not worthy to live on the face of the earth."

Then, in his sickness and sorrow, while wide awake, he heard a voice saying:

"Stand fast in thy peace, trust God, remember that he was once on earth in human nature, healing sick bodies and sick souls."

This was Tauler's initiation into the Mystics. He had "been drawn nearer to God." "Nearer, my God, to thee," was the prayer of the ancient Mystic, as it is to-day at distracted meetings and religious pow-pows. Tauler had now "experienced" religion for the first time. He had heard "the still, small voice" and knew that he had "become a new creature in Christ Jesus." I know how it is myself, for I have been through the mill twice. It is a humbug to assert that one can experience religion but once, for it is a psychological influence, and may be induced-as often as the magnetic sleep. The non-scientific may jump at the conclusion that Tauler had become a medium and clairvoyant and that it was a spirit voice which he heard. On the contrary, both his mental and physical conditions were the opposite of mediumship, being diseased in a high degree, and to assert that he was a medium is to assert that mediumship is a diseased condition. It is stupid conclusions like this that disgust scientists with Spiritualism. Tauler was in a state of collapse, the sensory nerves suffering partial paralysis while the motor nerves were still active. This condition is unlike delirium tremens, yet has some points of resemblance, since, in both states the unreal cannot be distinguished from the real by either sight, touch, or hearing.

TAULER'S FIRST SERMON AS A MYSTIC.

The crisis in the disease had been reached when Tauler heard the voice, and then recovery began. And so it is with the mourner at the anxious seat. Being desirous of entering at once upon his duties as a "Friend of God," while still very weak, he announced that he would again preach. I quote from Adolf's diary:

1342 New Year's Day.—Public notice given that in three days Tauler will preach once more. The news makes great talk. My heart sings jubilant theret. I look back on two weary years that he has now been hidden from those who so need him....

"1342, January 6.—Alas! that I should have to write what I must. I forced a way into the crowded church—every part filled with people; wedged in so they could not move, clustered like bees where they had climbed above into every available space, and a dense mass in the porch besides. The Doctor came, looking woefully ill, changed as I scarce saw a man, to live. He mounted the lectorium, held his cap before his eyes, and said:

"O, merciful and eternal God, if it be thy will, give me so to speak that thy divine name may be praised and honored and these men bettered thereby."

"With that he began to weep. We waited, breathless. Still he wept and could speak no word, his sobs audible in the stillness, and the tears making their way through his fingers as he hid his face in his hand.... At last he said, with a broken voice:

"Dear Brethren, I am sorry from my heart to have kept you so long, but at this time I cannot possibly speak to you. Pray God for me that he would help me, and I may do better at another time."

How forcibly this unfortunate man reminds us of Swedenborg and of Thomas Moore, yet not two of them were the same. The breaking down of the intellect manifests a great variety of mental phenomena. There are certain symptoms common to all, but in the madhouse no two will be found the same. Tauler was meek, modest and lacking in self-esteem; Swedenborg was proud, self-reliant and egotistical; yet as the disease continued its progress with Tauler he became more and more egotistical. He preached for eight years after becoming a "Friend of God," and was evidently honest in believing that that was a great assistance to the Almighty.

ANCIENT FREE-LOVE SPIRITUALISTS.

Neither the Mormons nor Woodhull can claim originality for their vileness. The Bible is full of the teachings of both, and I find that in all ages the vicious have not been slow to organize wickedness in the name of religion. Among civilized nations there is always pretence that some book is of divine origin. Such books are the invention of the Mystics, proved by Mystics to be true and by them transmitted for generations. The Book of Mormon is a good illustration, and happening in the present century, is readily understood. Like our Bible, the most of the persons named are mere myths, but believed in by Mystics to be real, because there is a long train of Mystics to testify that the book is divinely inspired, the same as the Mystics believe that Jesus, who had a earthly father, is a real personage. If they assert that they believe in Jesus as a man and real character, they do not believe in the entity of the Jesus of the New Testament any more than I do, for that Jesus was the Son of God.

Along the Rhine, during the 13th century, there sprang up a sect that took the name of "Brothers and Sisters of the Free Spirit." They based their creed on the Bible doctrine that the Holy Spirit is a spirit of freedom and that the "truth made them free." They felt freed from the thralldom of the church,

and that was commendable; but they also felt freed from the restraints of morality, and that was damnable. They set aside the marriage tie and indulged in the worst forms of licentiousness. They called themselves Spiritualists, just as the free lovers of to-day claim to be Spiritualists. To them licentiousness was just as sacred as bigamy to a Mormon and persecution to a Christian. From all such may the good Lord deliver us. —Portland, Oregon.

Life and Vision in the two Worlds.

Many pertinent questions seem to have been proposed at the session of the Akademie in March. The answer, however, was suggested before hand in the initial paper of the season by President Jones. Man is dual or plural in nature and consciousness. He is actual and apparent in the sensible world by means of a material corporeality and in the intelligible or spiritual world by means of his psychic body. He has analogous faculties therefore for each. It is well for him to develop and employ them as he may be able.

It does not appear so very certain that each condition has its limits, which may not be overpassed. We may justly question whether the quantity of matter in the globe or anywhere else is precisely determined; the dimensions certainly are not. It may also be asked whether matter truly never became or ceased to be matter, and whether the elements as they are usually denominated, do not undergo transmutation. The analogies of nature do not sanction the notion of perpetual sameness in its various departments. We have not the warrant for asserting that gold is or has been always gold, silver always silver, iron always iron. The affinities of chemical atoms, and their variability, indicate the elements to be compounds of simpler material; and if this is the case, there can be few primal substances—barely enough for the evolving of polarity. Life, it may safely be affirmed, is the principle behind that makes them become what they seem to us. We witness this in nature. The air-plant creates potassium, for it is not found in the air or rain; the snail, the oyster and the coral produce lime by their vital functions; the diatom makes flint, and so on. The notion of transmutation popularly attributed to the alembists is thus realized.

We have no valid excuse for the endeavor to dodge around the Supreme Being by the hypothesis of force in matter. If there was not life behind, there would be neither force nor matter, neither created thing nor energy. Every atom must have a life peculiar to it; and that is the polarizing principle which we denote magnetism. The universe is alive all the way through; even the earth, stones and corpses. Every thing really dying would cease to be in that very instant.

Matter in its last analysis, the scientists Boskovich and Faraday assure us, must be resolved into force. We can form no notion of an atom or nucleus apart from its energy. As all plants and animals are constituted corporally of solidified air, so by analogy of reasoning, all matter is the product of solidified forces, as in the account of Genesis, Eve was produced from the Adam. If we can conceive of spirit as positive energy, and that it may in some arcane way become negative, we may form the concept of the source and originating of matter. One solitary atom is nucleus sufficient for the production of a universe. "All things"—the universe—Paul declares "are out of [ek] God."

The Brahman, unlike his son, was able to see the mighty banyan-tree in the seed which potentially contained it. Everything contains the eidolon of its future. The unborn child has eyes, ears and nostrils, as well as brain and lungs. The psychic or unspiritual man has his spiritual organism, but knows it not. (Corinthians I. II. 14). The disciple of the higher wisdom is the one addressed: "But blessed are your eyes for they see; and your ears, for they hear." To see and hear the real truth is the function of the spiritual or noetic principle; to reason it out from observation and comparison is the province of the dianoetic or scientific faculties, and yet these cannot do it successfully except by illumination from the higher region. Thus the perception of the Brahman in the Upashash was not circumscribed as was that of his son, by Time or limited to the phenomena of actual physical growth but reached beyond.

The veil which seems to be interposed between the temporal existence and the life which we are living in the eternal world, is more in the seeming than in fact. The clouds that hide the sun from our sight, are not placed in the sky for that purpose, but are produced from the earth. If we did not ourselves drink the Lethaean draught, if we did not ourselves project the sensuous obscuring into the sky above our heads, we might even now behold clearly the real, which is both the ideal and the everlasting.—Prof. Alexander Wilder in the Journal of the American Akademie.

Preface to the "Lost Continent."

To the Editor of the Religio-Philosophical Journal.

In response to Brother Bigelow's suggestion, contained in RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 22nd, I will write a word of explanation in regard to the circumstances under which the "Lost Continent" was given. Abram James, of Fredonia, N.Y. (now of Conant, Sumpter Co., Fla.), Mrs. Eliza L. Williams, of Cleveland, O. (now my wife), and myself, formed a private circle at the house of Mrs. Williams, in 1878, at the request of a band of ancients, who assured us that they had revelations they wished to make, which would for a time require the separation of the members of the circle from the general public. Much had been given in our circle relating to a very ancient civilization in Ceylon, and in other parts of the world. The very band of ancients announced to us that they were about to give a history of a continent which was long since submerged in the Indian Ocean; and they gave us directions how to prepare the conditions of our circle to keep it free from the influence of external magnetism. When all was ready the lectures were commenced, two or three being given each week. Mr. James spoke in the trance-state, and usually prefaced his discourse with a few words in an unknown but very rhythmic speech. His attitude and mode of delivery were very impressive. I reported the medium's utterances in longhand, with a pencil, and although I was able to write very rapidly, I lost portions of sentences, and was obliged to fill frequent gaps with my own phraseology. But the whole was finally subjected to revision by the controlling intelligence.

While the lectures were in course of delivery, Mr. James was compelled to draw a map of the lost continent, together with about a half dozen other drawings, purporting to represent landscapes on the lost lands. The map and landscapes are very fine specimens of artistic skill. These were all executed in the night, in Mr. James's sleeping-

room. He would, by direction, place pencil, crayons and paper on his table, and when he awoke in the morning would find the executed drawing. His knuckles bore evidence of having been used in shading the pictures. On another map about thirty towns were located and their names given. Nearly all the names are words of three syllables, and very euphonious. The topography of the country was most beautifully represented on the map. I will copy the outline of this map and forward to you, Mr. Editor, to make whatever use of it you may choose. The ancients located this continent with the same exactitude, in latitude and longitude, as America is located through Mr. James, not only the geographical position of the mountain ranges, but also the relative positions of the greater and lesser elevations; so I was enabled to locate these positions on the large ocean maps which I consulted in the Case Hall Library, in Cleveland. I was surprised and delighted to find that small islands, shoals and submarine rocks at no great depth, exist to lay in the Indian Ocean exactly where the mountain axes of the "Morena" and "Azalea" ranges loomed up on the lost lands.

Four years subsequent to the delivery of these lectures, "Oahspe" made its appearance, and in it was published a map of the prehistoric continent of "Pan," which, it is claimed, went down in the Pacific Ocean 25,000 years ago. To my surprise, this map is almost a *fac simile* of that drawn by Mr. James, save in the direction of one of the rivers, and position of the northern group of mountains. Like our "Lost Continent," this also has the form of a triangle, three axes of elevation, three principal river systems, and was the seat of a wonderful civilization. Mr. T. L. Harris may have had a glimpse of the truth when he said in a recent work, "the ancient seats of human habitation now lie beneath the sea."

The lectures now being published in the JOURNAL are but a fragment of the manuscripts given in our small circle, relating to the prehistoric past on earth. I think there is quite a "general impulse" at present in the world to recover the details of the race-career in those remote periods antedating written history; nor is this impulse accidental. The time has arrived when a concourse of the entire human movement on the planet will be of great service to the general student. The labors of Bunsen, Rawlinson, Higgins, Piazzi, Smythe and Keeney, are evidence of this impulse on a more external plane. But the story of the pyramid is not yet half told. Buried cities will yet reveal histories of past achievements in places where the desert has long spread a desolate waste. The records of a ripe knowledge and profound wisdom are yet to be exhumed from the caverns of sacred mountains, where the wise ancients laid them away for safe-keeping when the earth was entering upon the dark periods in its evolution. Indeed, the dead are to yield up their secrets, and all past treasures are to be molded into new and artistic shapes to serve a race that shall be made-free and noble in the age that is now dawning.

San Francisco, Cal. E. WHIPPLE.

MODERN SPIRITUALISM.

Its relation to Public and Individual Rights.

The Ways and Devices of False Mediums Severely Criticised.

A LECTURE BY EX-JUDGE DAILEY.

"Public and Individual Rights, in relation to Spiritualism, Considered," was the title of a lecture by ex-Judge Abram H. Dailey, at the Spiritualist Church in Adelphi street, near Fulton, Brooklyn, N.Y., Sunday Evening, Sept. 13th. The auditorium was full of substantial-looking persons of both sexes, and a plump and pleasant medium sat at the organ and sang to her own accompaniment. Mrs. Redwitz, another medium, opened the exercises and prayed that all present might be brought to inquire how they could best be brought into contact with our angel friends.

Judge Dailey read a poem, entitled "Resurrexit," said to have been delivered by Edgar A. Poe through Miss Lizzie Doten, a medium, some years ago in Boston. In his lecture Judge Dailey said, in effect:

"Attention has been called from time to time to the fact that there were laws of the community which restricted the exercise of rights which many were found to possess. Experience showed that it was impossible to make laws for the human race which would be adapted to man for all time. The very defects in the laws contradict their alleged divine origin, and the attempt to adhere to them strictly causes sects and denominations. You will find men begin to contest the construction of them. Hence the vast number of religious sects."

"We may have to go back to where the roads divide. There we may find a Talmage swinging his hat at the cross-roads and trying to scare people into a path where the devil can't get at them, but where Talmage

"Spiritualism introduces a new order of thought. It sets at naught all the laws said to be given by the Son of God where they do not square with the truth and the rules of reason, judgment, and common sense. Man's supremacy is attained by his superior reason and judgment, and we have a God-given right to resort to the reason of man. Reasoning is a duty, and it is by a conflict of ideas that progress is made and truth arrived at. That is illustrated to-day by the two yachts. One man comes from across the water with a vessel, and claims that her construction is the best form for sailing, and another man has one here for which he claims the same thing, and the contest between them is attracting the attention of the world, and out of it the truth will be arrived at. We believe Spiritualism is founded on bed rock, and we have the right to resist the popular feelings against us when we find laws we think are going to restrict our rights. The most bitter discussions are arising to-day out of the rights of the individual. There are many who, if they had the power, would shut off our discussions by the use of hemp; for there are souls just so narrow, so bound up in what they conceive to be the emanation of God Almighty to humanity thousands of years ago."

"Our fathers didn't know about modern Spiritualism, or they would have put a plank of it in the Constitution."

"There are contained on our statute books laws to-day which we feel are repugnant. We must try and obtain the enjoyment of our rights to freedom of thought by reason. The Ten Commandments still exist, but the laws are violated. One says 'Thou shalt not kill.' yet men kill every day. Circumstances might arise in going from this place where some of you might have to kill to save your life. 'Thou shalt not steal' is another. But I would

steal before I'd starve to death—from some one who could spare it—and so would you. The laws of New York forbid labor on Sunday, and say a man shall not do any work, except to go to church, and the church must not be over twenty miles away; but they are not obeyed.

"We are bound to respect the rights of others and to have our own respected."

"There is a law in New Utrecht to which forbids horse racing and games, even for pleasure, not only on Sunday, but on any day. I don't know why the law-makers made a law about persons who attempted to show where stolen goods were—perhaps the man that introduced it was afraid of its effect. It may be necessary to make more laws than we have, and it may be necessary to protect persons gifted with mediumship. Mediums have no right to exercise powers to the injury of others. The question must be looked squarely in the face. The community must be protected from any wrong, whether emanating from mediums or any one else. [Applause.] We are trying to rid the ranks of the feds who infest them."

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL, Saturday, September 26, 1885.

EDITORIAL NOTES OF TRAVEL.

A number of letters have reached the JOURNAL office inquiring why further instalments of the editor's notes of camp and travel were not forthcoming. The kindly interest expressed causes the editor to regret that other and more imperative duties rendered it impossible to give his impressions and experiences to his readers before their crisp newness had ceased to give impulse to his pen.

Rev. E. P. Powell of Clinton, N. Y., formerly of Chicago, and Mrs. F. O. Hyzer lectured at Lake Pleasant on Sunday, August 23rd. This was their first appearance and most ably did they acquitted themselves. Unfortunately Mrs. Hyzer's voice was not equal to the occasion. To address an audience of five thousand in the open air, with steam whistles blowing every now and then within five hundred feet of the platform and a constantly moving mass of people on the outskirts of the assemblage, is no easy task for a powerful voice and large-sized lungs; very few men and fewer women can do it successfully. But under these embarrassing circumstances Mrs. Hyzer did nobly, and all who could hear were delighted both with her splendid rhetoric and the steady flow of spiritual truths.

Owing to the absence of the JOURNAL'S stenographer no report of her lecture was obtained, much to our regret and that of those who did not hear her but whose appetite was whetted by the enthusiastic reports of those more favored. Suffice it to say that the discourse was exactly in the line of the JOURNAL'S work, and the direction which all Spiritualists must take if they want to grow, spiritually and intellectually. Mr. Powell though not technically a Spiritualist, not having been personally convinced of the truth of spirit return and communion according to the method claimed by Spiritualists, is a spiritual-minded man of superior intellectual force and culture; a man who can benefit Spiritualists more than most speakers now on the rostrum, and we hope he will not only be re-engaged at this camp, but that other similar gatherings will secure his services.

It is through such hard study, deep thinking, and simple living as constitutes the life of this man that Spiritualist speakers have got to follow before they will give the best they are capable of and the best the Spirit-world is able to inspire them with. Nothing enduring comes without hard work, self-denial and inflexible adhesion to the main purpose. Less intellectual shiftlessness, more study, less weak repining, more sturdy manliness is wanted. Strong yet receptive natures who will attract and utilize the highest inspirations of earth or heaven and repel all low and undeveloped influences, come from where they may, are needed. Some such there are, but there is plenty of room for more.

ADIEU TO CAMP.

On Thursday, the 27th ult., we pulled down the blinds of the JOURNAL'S headquarters at Lake Pleasant—that is, we tied the curtains of our tent—and leaving the outfit to be cared for by an accommodating brother camper, bade adieu to friends and headed toward the Green Mountains. After a month of camp life we were quite ready to hie away to the land of Maple sugar, Morgan horses, fine sheep, blooded cattle, and grand sunsets. Care was taken in leaving to give the slip to a diabolical fiend who had been hanging about the camp disheartened by the bracing air and well sprinkled streets, but soon after the long train of over-full cars had started we discovered that the fellow—Hay Fever is his name—was on board with his tools of torture in good working order. Fortunately the writer is proof against such pestiferous fellows, and so his hands were left free to aid his suffering companion. The fight was

about an even thing until White River Junction was reached; here a strategic movement accomplished a change of base. An empty drawing-room car afforded, as it proved, a safe asylum—though the victim declared she knew it was because we were in Vermont where the purity of the air was sure death to the whole Hay Fever family.

Montpelier was our first objective point where it was intended to establish a base for future movements.

THE VERMONT CAPITAL.

When non-resident passengers on the Central Vermont Railroad hear "Montpelier Junction" called, and see only a small station house surrounded by farms, they don't realize that only a mile or so away, nestling among the wood-covered hills, is the seat of government of a very live State; where the governor earns \$1,000 a year, and supreme court judges receive \$2,500 each for the justice they dispense during the same period. We had been there before when we had literally backed into the city, so that now we were surprised to find ourselves going into town face front. It seems to make no difference with the happiness of the officials or the safety of passengers whether the local train is pushed or pulled into the capital. Mr. Waterhouse, the urbane and accomplished young hotel manager who presides over the Pavilion,—as the finest hotel in town is named,—was expecting us, and soon had everything to our liking.

Here let it be recorded, for fear it is overlooked, further on, that sufferers from hay fever will find Montpelier a reasonably safe and most delightful resort. After trying various places during the past seventeen years, we can candidly say that, our experience is decidedly in favor of Montpelier, all things considered. From this point, advantage can be taken of favorable weather to visit the White Mountains, Lake Champlain, Mount Mansfield, besides many places of interest and beauty nearer by. Here one has all the benefits claimed for more inaccessible and expensive resorts, with none of the annoyances. True, one cannot have as "loud" a time of it as at the more frequented and fashionable resorts, but he will not only escape his periodical affliction, but store up energy which in some other places would be daily expended, leaving none to be carried home.

THE "DRUG" TRADE.

A stranger will be surprised at the large number of drug stores in Montpelier, but he need not suspect that an unusual trade in medicine, and consequently an unhealthy country, is the cause. If he is discreet in his inquiries he will readily learn that Vermont has a prohibitory liquor law, and that by far the larger proportion of the "drug" trade is in contraband fire-water. A back room, a convenient side door and the co-operation of their bibulous constituents enables the "druggists" to regard with favor a law which assists them in accumulating the large profits that otherwise would enrich the vile publican and saloon keeper. This condition of the traffic might be regarded with some favor if it tended to decrease drunkenness, but as a matter of fact drug-store rum seems to make drunk come as quickly and often and with as much robustness, even to the degree of snakes-in-the-boots, as does the stuff retailed in the licensed grogery. And the workings of the law seem to be about the same in other sizable towns throughout Vermont.

When psychical science reaches a stage where it will color the text books, when the physiological and psycho-physiological effects of alcoholism are taught in the common schools, when the poor and the overworked come to realize in all its force the far-reaching and cumulative curse of the poison, when temperance advocates build upon a purely scientific rather than a religious basis, then and not before, will King Alcohol begin to lose his grip upon the vitals of the race. He will die slowly, and generations of men will come and go before he makes his exit.

IMPRESSIONS IN CHURCH.

On Sunday the 30th ult., while the rain was furiously drenching Lake Pleasant Camp, and coming down in a gentle, decorative, orthodox way at Montpelier, we accepted the invitation of a friend to attend service in the Unitarian church. We heard a good sermon, delivered in a most unimpressive manner to an apparently cold and unimpressive audience. The pastor is evidently a student, a man of fine attainments, and said to be greatly respected, but he has the air of one who is struggling in a spiritual desert where, after expending all his spiritual vitality and enthusiasm, he finds no green oasis to revive his failing spirits and give fresh impulse toward renewed endeavor. A lack of sustaining spiritual stimulus indicates the weakness of that electro-magnetic induction which should flow to him from the pews. We speak of this case more freely because it is by no means a rare one. Many Unitarian as well as Orthodox societies are in like condition.

SPECIFIC FOR SPIRITUAL DRY-ROT.

The specific for spiritual dry-rot is within the reach of pulpit and pew, and is to be found in Spiritualism. It need not be taken in heroic doses at first, as this treatment might temporarily aggravate the disorder, but may be administered homeopathically, using high attenuations, or possibly hypodermic injections of about a four per cent. tincture in special cases would be best. This is already well known in many quarters and only by the use of this remedy has life been prolonged in societies we can name.

VISIT TO QUEEN CITY PARK.

September 1st was the day assigned to visit Queen City Park, and in order to get there

in good season a start had to be made at 6:25 o'clock in the morning. To take breakfast and the train within the time allotted was something of a task at that hour. Consequently train time found the party just beginning to sip their coffee; the loss of breakfast or train seemed inevitable, when fortunately Hon. W. H. H. Bingham, who seems to know every man, woman and child in Vermont and to exercise some sort of a "spell" over everything animate and inanimate, fixed or movable—except the Republican party—within his reach, kindly volunteered to go across the street to the station and persuade the conductor to hold his train until we could finish our meal. Leaving his coffee to cool, Bro. Bingham departed with more celerity than is usual for men of seventy, and accomplished his self-imposed task much to our satisfaction—we did not take a vote on the train as to the pleasure it afforded other passengers, not thinking it prudent.

When we alighted at the camp we found Dr. Smith, the President, and several of his staff awaiting to greet new arrivals. Somehow we didn't feel that we were a thousand miles from home, in fact a very home-like feeling seemed to prevail. And well it might for here were gathered several hundred people most of whom had known each other, and been identified with Spiritualism and its meetings, many years. A showery day with odd spells of sunshine only made the camp more attractive. In the two years since our previous visit some excellent improvements have been completed. There are several cottages superior to anything at Lake Pleasant and more will be finished before another season. This camp has a great advantage over all others in the East in the cheapness of building lumber, Burlington being a great lumber manufacturing point, and labor comparatively cheap.

The Queen City Park Association, is, we understand, composed almost entirely of Vermont people. The site is well chosen, and for beauty of landscape, healthfulness and accessibility is all that can be asked. The waters of Lake Champlain wash its western boundary, and a swift running brook marks the eastern line. To the eastward towers the Green Mountain Range, with Mount Mansfield and Camel's Hump towering above all others. To the westward the beautiful lake studded with islands, is an ever present source of pleasure and comfort, while still farther off and making a magnificent back-ground, the Adirondacks stretch away to the north and south.

COMMENTS ON THE CAMP.

We have no fault to find with the Management of this enterprise, but in a friendly spirit will make some comments. To begin with, a mistake has been made in fashioning this camp in the stereotyped mould of its elders farther south. It can never be more than a small provincial affair while thus conducted, and will never be able to offer equal attractions of the same kind as the other camps. The opportunity for improvement is great and should not be lost. A radical change of programme is needed. Let new and non-resident talent and money be invited into the management and improvement of the place. Inaugurate a bolder, more generous and broader policy in the financial affairs. Increase the distance between the eye and the penury so that the dollar beyond may come into view. With an outlay of, say, \$20,000, and fresh blood in the management, Queen City Park can be made a model place, unique in its way, and offering potent attractions to the most desirable class of patrons. The money would not be sunk; but would pay well as an investment, and in five years' time the place would become what it never can under the current policy.

At this camp one meets sober, thoughtful, intelligent men and women who have come in from the valleys and mountains to spend a few days or weeks, after the toll of the harvest has passed. It is refreshing and profitable to talk with some of these people. And they too gain by contact with visitors from different parts of the country. We had the pleasure of meeting, for the first time, a goodly number of old subscribers and correspondents, people that one may safely "tie to."

We have no special personal interest in one camp more than another, all are of equal interest to us, as agencies in the great work. We desire to see them all prosperous and showing rapid yearly improvement in directions which make for the higher aspects of Spiritualism.

Next week we will try and say something of a visit to the home of a medium, together with a word about other people and matters in which our readers are interested.

Rome's Warfare on the Common School System.

The Romish Church is quick to avail herself of every vantage ground in the irrepressible conflict for supremacy. In Boston the priests have lately been urging the women of their congregations to register, in order to hold and strengthen Catholic influence in the government of the common schools. The significance of this action cannot be overestimated. If the excitement becomes general, the women of America will soon not only be at liberty to vote at all elections, both State and National, but absolutely obliged to walk up to the polls to protect their several views—religious and political. Whether political frauds will then cease, remains to be seen.

In the room was found no animal, rat, cat or dog; neither could there be discovered any sharp instrument by which such a wound could have been inflicted. Mr. Tennent himself confidently believed that the injury was done by the prince of darkness, of whose power and malice he was deeply convinced. Others supposed that it must have been effected by some domestic animal that escaped before a light was obtained. But neither of these explanations gives satisfaction. For as to Satan, though it cannot be doubted that his malice is great and is especially directed against holy men and particularly faithful ministers, yet we have no evidence that he is now permitted to injure the bodies of the saints. Our fathers were more credulous on this point than we are ("I" and we may dis-

The Rev. Wm. Tennent, Jr.

Concluded.

says the Rev. Dr. Archibald Alexander in his "Log College," perhaps somewhat extravagantly: "We have never known a man in modern times concerning whom so many extraordinary things are related. The most important of these are contained in Dr. Boudinot's memoir of his life. But many others were omitted; either because he judged them of not sufficient importance to be recorded in such a work, or because writing for a periodical, he was limited for space. Many of these anecdotes he gave to my friend and colleague, the Rev. Dr. Miller, and they are all believed to be authentic."

"It must be acknowledged that some of the facts recorded in Dr. Boudinot's narrative are of a marvelous nature; but we are inclined to believe that they all may be accounted for on natural principles, except one." This one, however, is not as one might think the three days' trance and its visions which produced so deep and lasting an effect. This, the venerable Doctor thinks, can all be so explained, and he argues this view somewhat, citing two parallel cases. In one of these a young woman, subject to epileptic paroxysms at a regular hour daily for a year, averred that in these she visited heaven; and on recovering consciousness she was accustomed to give a particular account of what she had seen in the celestial world; though the description she gave "had a strong resemblance to Mohammed's account of paradise." From which circumstance the Doctor infers that, as Mohammed was in early life subject to epileptic fits, "his whole imposture had its origin in similar paroxysms." In the other case, the subject, a man in middle life, entranced in utter unconsciousness apparently for four days, declared on reviving that he had been in hell, and "had actually seen and conversed with devils." The affidavit of four of his neighbors who had known him for twelve years certified that "he had ever supported the character of an upright, honest man, and a good citizen, and that the utmost reliance may be placed upon his word; and that, to the best of their opinion and belief, his trance cannot be ascribed to any physical cause, or to any other than one of the hidden and mysterious visitations of Providence." Both these cases, as well as Mr. Tennent's, Dr. Alexander seems to think, may be explicable according to natural laws, though he is by no means clear in showing how.

"The only thing," the Doctor says, "which cannot be accounted for upon the ordinary principles of human nature, is the dreams of the man and his wife—which brought them from Maryland to Trenton. In this case, if the facts are true—concerning which there can be no reasonable doubt—there must have been a supernatural interposition. In all ages of the world suggestions and impressions have been made in dreams, which have been important to the safety or interest of certain persons for whose sake the communication was made." This he proceeds to argue, as he easily and fully might, from the Bible; and then adds: "God has nowhere informed us that this mode of communication with men should entirely cease; and if there are, however rarely, such communications to certain persons in sleep it furnishes some proof of the existence of a world of spirits invisible to us, but near; and that we are surrounded, and often guarded by kind angels." This was orthodoxy in its very highest seat of authority, not ten years before the demonstrations at Hydesville, and what is now commonly called modern Spiritualism, frightened the preachers and the churches out of the expression of such a belief.

But isn't it queer this sound, orthodox, Presbyterian reasoning from its chief exponent in his day? The dreams were supernatural—as those of the Bible were so regarded. But the trances, with all their definite and impressive visions, covering much clear detail, ("the man's own narration of his visit to hell occupied about twelve pages") and deeply affecting the subjects of them for years,—"may all be accounted for on natural principles;" that is, on natural principles as then understood, from which the actual intervention of a Spirit-world was excluded as supernatural.

But we must now hasten to see how this logical giant of orthodoxy handles another story about Mr. Tennent, namely,

THE SPIRITUAL CUTTING OFF OF HIS TOES.

We give it in his own words: "One night, as the story goes, when Mr. Tennent was asleep in his own bed, he was wakened up by a sharp pain in the region of the toes of one of his feet; and upon getting a light and examining the foot, it was discovered that several of his toes had been cut entirely off, as by some sharp instrument. But though the wounded part was bleeding nothing was seen of the excised members; nor any means by which such a dismemberment could have been effected."

"In the room was found no animal, rat, cat or dog; neither could there be discovered any sharp instrument by which such a wound could have been inflicted. Mr. Tennent himself confidently believed that the injury was done by the prince of darkness, of whose power and malice he was deeply convinced. Others supposed that it must have been effected by some domestic animal that escaped before a light was obtained. But neither of these explanations gives satisfaction. For as to Satan, though it cannot be doubted that his malice is great and is especially directed against holy men and particularly faithful ministers, yet we have no evidence that he is now permitted to injure the bodies of the saints. Our fathers were more credulous on this point than we are ("I" and we may dis-

miss all further notice of this account as an opinion properly belonging to a former age." (From which it would seem that even in orthodox Presbyterianism some progress of opinion was allowable.) "And as to the idea that it might have been the bite of some hungry rat or mad cat, the thing is very improbable. Neither of these animals could have, with their teeth, severed the toes from the foot so suddenly"—very true—"and in that case the wound would have had marks of the gnawing of such an animal; whereas it had the appearance of being cut by a sharp instrument. Perhaps the difficulty of accounting for the accident prevented Dr. Boudinot from inserting the story in Mr. Tennent's memoir; for there can be no doubt that he was well acquainted with the fact and all its circumstances."

"The author of this compilation" (Rev. Dr. Alexander) "has the more readily consented to record the event because he has a hypothesis by which he thinks he can account for such an accident."

"Upon a survey of the circumstances of the affair it seems highly probable that Mr. Tennent was a somnambulist and received this injury by treading in his rambles on some sharp instrument; soon after which he returned to his bed, but did not feel the pain of the wound until he awoke."

This explanation fortifies with "an instance precisely in point, which occurred in Philadelphia. A son of the late Dr. Sroat being a somnambulist, got out of his window on a shed and jumped to the ground, but lighting on something sharp, cut his foot; and being soon missed was pursued by his bloody tracks on the snow. But he was not awaked by the wound which he received."

This would do very well indeed, if (1) there were any evidence that Mr. Tennent ever was a somnambulist, which, if a fact, must have been pretty well known; and (2) if his feet retained any evidence of having come in contact with the ground; and (3) if his footprints could have been anywhere discovered; and (4) if his "bloody tracks" on even the floor of his room or anywhere could have been found; and (5) if any instrument, as broken glass or pottery or sharp tool, equal to the "cutting off," could have been discovered; or (6) the missing toes themselves. The search must have embraced all these points of inquiry, and must have been sharp before the mystery was given up as inexplicable. If it failed to discover anything, Dr. Alexander's "hypothesis" must be rejected.

Very seldom, we think, are disembodied spirits allowed to do bodily harm to mortals. But as such, cases are reported once in a while and seemingly on credible authority, the credit of this magnificent enterprise of cutting off a very lively minister's toes and thus crippling his activities, if not given to "auld Nickie himself" must rest on one of his general stripes.

J. H. Mott as a Medium.

On the fifth page is a communication from an earnest and active Spiritualist whom we have reason to believe entirely trustworthy in his statements, as well as fair and reasonable in his treatment of mediums and consideration of phenomena. He presents Mott in a light not calculated to increase public respect for the man or confidence in his mediumship. The JOURNAL knows several of the parties interviewed by this correspondent, and knows them to be confirmed Spiritualists, publicly identified with the Cause in Kansas City. The gentleman whose experience is briefly given by this correspondent in the last paragraph but one of his letter, was a leading witness for Mott in his late trial; he has been convinced by his own observations and against his will that Mott is not what he had for a long time supposed. A full and frank admission of his error is due the public from this gentleman. By his sweeping endorsement of Mott in the past he has innocently and with the best motives, grossly misled the public. He has been widely quoted in the Spiritualist press in support of Mott. The courageous and manly thing for him to do is to publish through the Spiritualist press a statement setting forth wherein he was in error, in what he should have been more guarded, and how far he now believes Mott's mediumship may be truthfully sustained. He may be excused for having been over-confident and for having been deceived, but there is no excuse for permitting his testimony to stand as it now does without modification.

truth and to protect and enlighten the public. And this differentiation applies equally to all public mediums; they must be rated at their value to the public and to the interests of psychical science. Science knows no sentiment; she condones no lapses, covers up no weaknesses or faults, submits to no known or suspected deception.

Upon the basis of psychical science, Spiritualists posit morale and religion. Through mediums come all that is known of the Spirit-world; they exercise by virtue of their office, tremendous influence over those they mingle with. It is universally acknowledged that spirit communications are more or less affected—colored and warped—by the channels through which they come. All this should be borne constantly in mind and never overlooked. There is every incentive leading Spiritualists to encourage honest, intelligent, virtuous mediums, and to discourage and disown all others. Let us as Spiritualists be consistent.

Western Society for Psychical Research.

The several committees of this society were appointed on the eve of the summer vacation, hence no work was done during July and August. With the return of cool weather they have perfected their organization and begun in good earnest the labor assigned them. Every thing indicates that results of great interest and permanent value will from time to time be reported to the Society and given to the public. All persons interested in psychical investigation are invited to correspond with the Secretary, Mr. J. E. Woodhead, 171 West Washington Street, Chicago, Ill.

The Philosophical Society.

The twelfth year of the Philosophical Society of Chicago will be opened on the first Saturday evening of October, in Central Music Hall Building. President Thomas lectures on the occasion, his subject being, "The Thinking Faculties." The membership fee is \$2 per annum. Able lecturers have named dates for addresses, covering nearly the entire season. Those who enjoy philosophical discussion cannot do better than to join this society and take part in its work.

Haskell vs. Wright.

As was expected and desired, the address of J. Clegg Wright, published in the JOURNAL of the 29th ult., has collided with vigorous thinkers. On the sixth page will be found a criticism by an old-time correspondent, whose pen has lost none of its point.

GENERAL ITEMS.

We see by the *Harbinger of Light* that Mrs. Addie L. Ballou lectures each Sunday at the Bijou Theatre, Melbourne, Australia.

J. J. Morse will lecture for the Church of the New Spiritual Dispensation, Brooklyn, N. Y., during November.

Mrs. Leffingwell renews her subscription but fails to give her postoffice. Will she please do so?

Rich pilgrims and zealous men of God have changed things so much at Jerusalem lately, that land there has doubled in value and many modern dwelling houses have been erected.

Platinum wire can be drawn so fine that it is no longer visible to the naked eye, and can only be felt. It can be seen with a magnifying glass when the wire is held against white paper. It is used in telescopes and similar instruments.

Vital statistics lately published show that in Germany the average life of men has increased during the last thirty years from 41.9 to 43.9 years, or five per cent. In women the increase is given at eight per cent, the advance being from 41.9 to 45.2.

The Spiritual Messenger is the name of a newspaper established at Minneapolis, Minn. It is now quite small, but we hope that it may so prosper that in a short time it will be able to assume larger dimensions. It is nicely printed and presents a creditable appearance.

The Dickson School of Elocution begins its ninth year this week, at No. 170 State Street. Prof. Dickson is a competent and painstaking teacher, and is ably assisted by his talented wife. Those interested in this indispensable accomplishment should call on or address Prof. Dickson for particulars.

Sleeping with the head to the north and the physical and mental advantages to be derived therefrom, is a subject in which interest is being revived. A German physician of note was quoted many years ago as saying that he believed that he had added at least a decade to his life, beside keeping his health perfect by this practice.

The last meeting of ex-President Davis and his cabinet as a body, was in a large brick house at Washington, Ga., which stands on the site where Stephen Heard, in revolutionary days, built a fort from which to fight the Indians. The pen with which President Davis signed his last order, is now in the possession of T. M. Green of Washington.

A lady Christian scientist, the wife of the leading doctor in Clinton, has been in the healing business for two months, and has secured a practice greatly overtowering that of her husband in the most palmy days of his profession. She has surely come into possession of a talisman of the family if not of a wider circle. She averages fifty-two professional calls per day, and some of her patients now go miles to see her who until within a few weeks have been confined invalids.—*Augusta, Ga., Journal.*

Send your contributions for the Home Circle Department. It is an important one, and the interest therein should not be allowed to diminish.

Dr. Henry Slade is now located at 223 Shawmut Avenue, Boston, where he will be pleased to see his friends and others who are interested in the cause.

At Conyers, Ga., a short time ago, there was committed to an insane hospital, "prominent citizen," who is asserted to have been driven crazy by the ceremony of baptism.

A colored washerwoman of Albany, Ga., boasts twin daughters called by the surprising names of Mary Magdalene and Virgin Mary. Other helpless twins at Eldora, Ia., rejoice in the names of Gasoline and Kerosene.

Dr. Crichton Brown says that the men of to-day eat bread, "not in the sweat of their faces, but in the fever of their brains." Apoplexy, neuro-cephalus and paralysis are, he says, carrying off an increased number of victims every year. In England during the five years 1861-65, they caused 105,189 deaths, and in 1876-80, the number had increased to 145,503.

The Postmaster of New York says he never knew of a case where contagion was communicated through the mails. The Watertown, N. Y., Times gives the case of a little girl who was dying with scarlet fever. She sent a "dying kiss" to a little friend, which was imprinted on a letter and a circle drawn around the kissed spot. The "little friend" kissed the spot when the letter was received, and shortly afterward became a victim to the disease. It was the only case in the place, and her physician believes the affection was communicated through the mails.

M. Pasteur, who is now at Arbois, in the Jura, intends as soon as he returns to Paris to organize a service by means of which it will be possible to prevent madness in animals. M. Pasteur is said to have discovered a sure preventive against this terrible malady. Before going to the Jura he treated a little Alsatian boy nine years old, whose mother brought him to Paris from Alsace, where he had been bitten in both thighs, both legs, and in the hand. M. Pasteur's treatment was perfectly successful. This is, it is said, the first time that the distinguished savant has applied his method to a human being.

Commenting upon the fact that there is one insane person to every five hundred and fifty Americans, and that the ratio has greatly increased during the last thirty years, a New York scientist says that an apparent cause is the popular change of opinion regarding the treatment of insanity. Fifty years ago to be sent to an insane asylum ostracized one as completely as a term in the penitentiary. That is all changed, and a brief residence in an asylum is no more detrimental to social standing than a visit to Hot Springs or Florida. He does not regard our system of education as a notably exciting cause of insanity. The evidence is rather to the contrary, the great majority of the insane coming from the ranks of the ignorant, where nature has supplied little mental power to begin with and art has done less.

Next to John Wesley the most famous Methodist, to the minds of the Marylanders, was Joshua Thomas—a character as picturesque as any known in the church annals of America. Though he led a simple life, he was a spirit that walked upon the waters of the Chesapeake. In his day fleets of sail boats from the Tred Avon to southernmost limits of Tangier, turned their bow toward church as regularly as Sunday came. He was "Father Thomas" who preached to the redcoats on their way to Baltimore, and who warned them that God would fight in the battle of North Point. More than seventy years have passed since that sermon, yet "The Methodist," the famous canoe of the famous "parson of the islands," is still afloat in Tangier Sound. It is a relic that the islanders prize as highly as the Parson's Bible itself.

General News.

"A spotted adder" is a name grimly given by the Boston Record to defrauding cashiers. The Great Eastern will be sold by auction next month, by order of the court. Who will buy?—The Commonwealth of Massachusetts has just borrowed \$300,000 for three months at 2 per cent. per annum.—Every child in Bohemia must study music, and in this lies the secret of the natural talent for music in that country.—The potato crop in the north-counties of Scotland is reported to have been seriously blighted by a frost late in August.—Near Canon City, Ore., the other day, lightning melted an umbrella carried by a gentleman without injuring the latter in the least.—A Wyoming Territory "Glee Club" has lynched six men for horse stealing.—The sale of about 20,000 pounds of whalebone in the New Bedford market at \$2.10 a pound has created a sensation. The last sales were at \$3.25 per pound.—A brickmaker in one of the small cities of Wisconsin pays his hands Saturday in checks on the bank. The banker tells a reporter that nine-tenths of those checks are brought in by saloon-keepers.—The authorized strength of the London police force is 12,880, with 25 superintendents and 1,067 sergeants. Forty-six miles of streets and squares were handed over to police protection last year.—Ladies returning from the country may be interested to know that, according to the *Pharm Zeitung*, a wash of equal parts of laetic acid and glycerine is an effectual and harmless application for "moth and freckles."—The London Saturday Review observed that, if the Genests should win the America's cup, "she will have the honor of bringing back to England what is perhaps the ugliest piece of plate ever made by an English silversmith."—The process of fumigation forced upon travelers by some Spanish towns in consequence of the cholera, is so severe that some people have to be carried off on stretchers, and one woman, who begged hard to be set off, died from the effects.

The Medium Mott Criticised.

To the Editor of the Religio-Philosophical Journal:
The spiritualistic press has been very unanimous in its support of the medium Mott since the alleged exposure of his trickery by the *Kansas City Journal*, and, I suppose, nearly all good Spiritualists feel encouraged in their belief of his honesty by the same support. The old RELIGIO-PHILOSOPHICAL JOURNAL has not allowed its voice to announce a position on or against the Mott matter, and as I have reason to know, most other papers which are published "in the cause" would not hesitate to cover up a great deal of humbug and fraud in order to preserve for the public a morsel of truth. I felt inclined to travel six or seven hundred miles to investigate for myself. So with all singleness of purpose I started for the abiding place of Mr. Mott. I had long heard of him, and while much of bad had been spoken there was I thought a balance of good in his favor, so I determined to give him the benefit of the doubt and go with the supposition, at least, that he was a genuine medium. Upon arriving at Kansas City, I made inquiry of a friend for Mott. He gave me the address, but volunteered some statements derogatory to him, and I reasoned that he was an "unbeliever" and did not give much thought to his conversation. I then went among the true and the good, men who are good Spiritualists and at the same time sound business and moral men. They to a man confessed to a former belief and support of Mott, but were obliged to tell me that they considered him exceedingly dishonest in his mediumship. I went to a gentleman who had recently been elected president of the Spiritualist Association there, and he expressed himself as thoroughly disgusted with Mott, and the general aspect of Spiritualism in Kansas City, and said his resignation of the honors conferred would shortly appear before the society.

I met a woman medium, who said: "Mott is very good; I send lots to him, and he sends me sitters."

I thought truly this prophet had no honor in his own country, but still reviewing my decision I determined to look for myself. One bright afternoon I made my way to the residence and rang the bell. The alarm was answered by a lady of forty or forty-five years of age apparently, who asked me what I wished.

I stated that I was an old Spiritualist who had come a long distance to see Mr. Mott's mediumship.

She then asked me my name. I politely told her that I had come hoping to attend some of Mr. Mott's sances I thought better not to give my name. She looked kindly at me and at last said: "Mr. Mott is now asleep; he gives a private audience this evening and the chairs are full." Well, I said, "I can wait until his next sance. Can I secure a seat in that?" She stammered a little, and acted as if she had an unpleasant duty to perform toward me, and then she said: "I am Mrs. Mott." Mr. Mott is asleep (it was about three in the afternoon). I heard a man's step up stairs and I judged it was Mott, which proved to be good judgment for he was soon at the top of the hall staircase, hidden from my view, but in hearing of our voices. "Can't I wait until Mr. Mott awakes and sees him?" I asked. "No; I do not think you can get into the sance," she said. I said: "If Mr. Mott were here I think I could induce him to allow me a seat, as I have come so far, and am representing so many friends who want to hear from him being me."

Just at this point a man rushed down the stairs in greatest anger, shouting: "Get away from that door way, d—n you. You're a d—n fool. One of those d—n newspaper fellows." I know you. "Get away, I tell you." I looked at him quietly a moment and said, "I came a long way to see you, Mr. Mott. You need not fear I came to trap you. I have letters here that will show you who I am." "D—n the letters and you. Get out, I say!" was all the response I got. I turned away and retraced my steps to the hotel. I wondered if this red-faced brute-looking man could be the medium through whom our loved ones can't won't to shine. I don't believe it. But if he is a medium why did he make the mistake to suppose I was his enemy when I was in fact only anxious to sit silently at his sance for honest investigation, without the slightest intention of creating any disturbance at his sance, no matter what the character of it might be.

Well, I went to a gentleman in the city, a warm Spiritualist and related the events as recorded above, and asked his opinion. He said: "At one time I had almost unbounded confidence in Mott. I trusted him for everything he wanted to do, but by and by I began to see things that looked crooked and suspicious, and I told him. Finally the public began to find him out, and he was really doing some pretty tough work. I had another talk with him and proposed to give a public sance under test conditions that I named—not hard conditions either, if he is honest; but he has never seen fit to do anything of the sort to make him straight in my eyes, so I have given him the silent contempt since then he so long deserved. I think he is a medium, but even then a medium plays tricks he is no longer fit to be called a medium. He saw that you were an intelligent man. He has no use for such in his sances; he wants leather heads and soft hearts at his sances. He has no use for a man like you. Then your refusal to give your name made him fear another newspaper man was after his hide."

Now, of course, this does not settle the question of Mott's mediumship, but it proves conclusively his lack of gentlemanly qualities and looks bad upon the question of his claims for patronage. My opinion is that if Mott ever was a medium his habits have effectively disqualified him for any further usefulness in that direction unless he is born again.

Davenport, Iowa. B.

The new novel which Mr. W. D. Howells is writing for the *Century* will be in a lighter vein than "The Rise of Silas Lapham." It treats of a simple-souled, pure-hearted country youth, who comes to Boston with a trashy poem he has written, and with no other visible means of support. Some of the characters in "Silas Lapham" will reappear in the new serial. Mr. Howells has written a story for *St. Nicholas* called "Christmas Every Day," for which his little daughter has furnished humorous illustrations.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders intrusted to their care will receive prompt attention.—*St. Louis Presbyterian*, June 19, 1885.

"Heads and Faces. How to Study Them" is the title of a work now in press by the Fowler & Wells Co., 753 Broadway, New York. All claim to know something of How to Read Character, but very few understand all the Signs of Character as shown in the Head and Face. This work is to be a manual for the people, containing 200 large Octavo pages and nearly 200 illustrations, and sold for only 40 cents. This will be ready in a few days, and the same house have in press for early publication several other works more or less in their special line.

Business Notices.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

HUDSON TURTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Atland funerals. Telegraphic address, Cayton, O. P. O. address, Berlin Heights, Ohio.

Ayer's Ague Cure not only affords immediate relief, but it eradicates the material poison which produces the disease, without leaving any injurious effect, as is the case with quinine and many of the aqueous medicines advertised. It is the only medicine in existence which may be considered an absolute antidote for fever and ague, and kindred diseases.

Passed to Spirit-Life.

Alanson L. Tucker, after a long illness, passed to spirit-life from the home of his father, in Townsend, O., September 11th, 1885.

The deceased was 25 years of age and had been in his active member of the Townsend Lodge, Order of United Masons in the mainly which manifested their love to early life, and to which he fell a victim. He became absorbed in music, and it was no great solace. There was one of the most remarkable features of his life, however, the absence of the love of money. He was a man of great integrity, and the secret of his success was the absence of the desire for wealth. As he showed how the immortal spirit, freed from the imperfections of a body which fettered it in this life, like the eagle escaping from its broken cage, would enter another sphere of activity.

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We ask attention to the large stock of these garments we have on sale—the most complete assortment we have ever shown—made from all the different

Rough Effects,
Silk and Wool Combination,
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Also very many indescribable Novelties from the leading French Artists.

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SWEET GUM

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The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough. When combined with the healing mucilaginous principle in the mullein plant of the old fields, present in TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN, the sweet known remedy for Coughs, Croup, Whooping-cough and Consumption; and so palatable, any child is pleased to take it. Ask your druggist for it. Price, \$2.50 and \$1. If he does not keep it, we will pay, for one time only, express charges on large size bottle to any part of the U. S. on receipt of \$1.00.

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Key to Political Science: Or Statesman's Guide. By John Scott. Published at \$1.25, now 50 cents.

The Hale: An Autobiography of D. C. Deacon. This volume is intended to be a truthful autobiography of the author and there are many who will be glad to have it in their library. The retail price is \$1.50, we will close out the stock at 75 cents & less.

The Clergy & Source of Danger to the American Republic. By W. F. Johnson. Originally \$1.50, offered at 50 cents.

The Burgess-Underwood Debate. Between Prof. G. A. Burgess, President N. W. Christian University, Indianapolis, and Prof. H. F. Underwood. Cloth binding, \$1.00, the remaining few to be sold at 50 cents.

Home: Miscellaneous Poems. By Jessie H. Butler. In two volumes, cloth bound, published at \$1.50, now closing out at 50 cents.

The Record Book. A book for Societies about the World. Address, 100 Park Avenue, New York. Price \$1.00, the copies we offer are offered at 50 cents.

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For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

What the Waves Said.

BY MRS. ELLA A. BACON.

I stood upon the rocks one summer day,
And tried to fathom what the waves did say.
At first I only caught the murmuring swell
Of ripples on the beach; yet loved I well
Their soft sea music, and in passive mood
I waited, drinking in the sweet soul-food,
Which did refresh me with its soft refrain,
Calming the wild unrest of heart and brain.

"At last I lost their gentle, murmuring swell,
But to my ear, a voice like silver bell!
Hang clearly forth!"—Look off! on yonder beach
And then away, as far as eye can reach!
See yonder wave, larger than all the rest,
Dashing against the rocks its gleaming crest.
And yet the smaller waves perform their share,
And each its silver badge doth proudly wear.

"Even baby's tiny hands are not afraid
To dabble in the spray their foam hath made,
But the great wave the baby's soul alarms.
He runs (for safety) to his mother's arms.
But be not like the babe, afraid to stand
And face the great wave, as it touches land.
Even though it lift you with its rushing force,
It shall not turn you from that true course
Which stretches out before you. O learn
To tread the path with reverent feet, and spurn
Not the wise counsels of those gentle guides
Who seek to lead you safely o'er life's tide!"

"Learn of that law which guides the rolling
waves,

Which chants its music in the ocean caves,
Which shapes the mounds and the coral reefs,
And worketh out of human joys and griefs,
Some grand fruition, if we could but see
The power of eternal equity!"

The sweet voice paused; the waves no longer
spoke.

Though at my feet their gentle ripples broke.
"Eternal equity," their echo said;

If this be true, Justice can not be dead.

Up, soul! no mine! too long banished with pain,
Let other's joys delight thee once again!
For if thy soul may not tread pleasure's way,
And if the mightiest long ere cometh day,
Let those sad voices sound within thy soul,
And calm in wild unrest with pure control.
And mark the blessed proof be shown to thee,
That justice lives, and works unconsciously,
As surely as these waves do ebb and flow.
So sure will Justice measure out for woe,
The equal balance of her joyful days
And fill the earth-worn soul with songs of
praise.

Then weary heart, take hope! The way grows
bright,
The rosy dawn dispels the darkest night.
And the deep shadows like some fruitful dream
Take wings and fly before the sunny beam
Of life's true purpose. Then up and do!
Behold the path that stretches to the view.
The way may lead thee' trial, fear and pain,
But through it a grand selfhood thou shalt gain.
Self-sacrifice is the great future crown
Which to humanity shee gently down.
When all shall wear it, earthly shall cease
And in each soul shall reign the law of peace.

**Criticism of an Address Delivered
by J. Clegg Wright.**

To the Editor of the Religio-Philosophical Journal:
There appears in your issue of Aug. 29th, the copy
of an alleged "Inspirational Lecture" which was
given by J. Clegg Wright of Philadelphia, at the
Spiritualist camp meeting at Lake Pleasant, Mass.,
on Aug. 9th. With your consent, I would like to
make some comments thereon. I do so, remembering
full well that unless there is found in any lengthy
article, some striking idea or unusual thought, it is
very likely to be forgotten by the reader, unless in
the very language be quoted, upon which com-
ment is made.

First, as to the use of the term "Inspirational".
I do not criticize its use in this place. I know
there are inspirational speakers, as inspirational
mediums of all sorts; but I express very serious
doubt if any one upon the mortal plane can, at
will, command from the "vast deep" surrounding
and enveloping us, the spirits of the wisest
and best of earth's former children. I doubt if Ba-
con and Shakespeare, if Burke and Pitt, if Melanchton
and Channing, if Napoleon and Grant, if Sumner and
Phillips, if Emerson and Longfellow, saying nothing
of that vast army of amateurs who have in their
several days commanded the world's admiration—I
doubt, I say, such spirits have had no other employment
than to sit up in ranks and be summoned at the
command of any medium on earth. The more do I
doubt, if told, as we often are told, that certain of
these spirits are virtually omnipresent, controlling at
the same instant a half-dozen individuals in as many
different towns in America, and as many more in
Europe; and I doubt, again, the value to the world,
particularly to Spiritualists, of alleged "inspirations",
by these notable ones, which give nothing in any
wise superior (except in veracity) and tangled
phrases to the waddle of the modern pulpit. I
sometimes think many of our people, listening to
some of these speakers, and who can make nothing of
what is said, believe it must have been very profound
because they did not understand it! So much of this
as may be applicable in this instance to the matter in
hand, the reader, wherever he may be, is at liberty to
use.

The lecturer, Mr. Wright, exhibits control, asks;
"I want this morning to put the question, have
you spiritual philosophers, a religious idea which
is calculated to give centre a primal idea around
which the genius of humanity can centre? Which
can be an inspiration to poetry, to art, to literature
and to science?" Have you something that can stir
the heart of mankind and cause the civilization, the
justice, the liberty of the past to fade?" If you have
no such sentiment, you have no business here. Civiliza-
tion does not want you.

Now a man comes in a land where "the
divine right of kings to rule" is an acknowledged
maxim enacted into law, and where the right of
the church to dig the channels in which human
thought shall flow, is also virtually a law, may very
naturally imagine himself invested with the privilege
of dictation to even Spiritualists; but some
of these same Democrats will hesitate to acknowledge
his dictum, and will continue to believe that on
the soil wrung from monarch's unrighteous grasp
by their forefathers, and re-laplanted to universal lib-
erty by themselves, they can be dictators. And the
spirit if a spirit ever had anything to do with such
an oligarchy, has nothing to teach which is valuable
to America, and rather than attempt their instruc-
tion, he will do well to become the pupil, in the
other life, of Palmer and Jefferson, of Washington and
Lincoln, who may possibly make him understand
that humanity has some "business here", even if the
"here" should be limited to the Lake Pleasant
ground.

The first division of the quotation made, implies
that spiritual philosophers, should have a "religious
idea". I will not enter at length upon a discussion
of the question whether Spiritualism is or is not a
religion. Certainly within its ranks are many, and
among them not a few of the object adherents—men
and women who made possible the opportunity for
Mr. Wright to have any "business" at the place
where he spoke, who are very far from acknowledging
that they need, or need to be informed that they
need, a "religious idea".

But I do very much question the dogmatic assump-
tion of any man who claims that no one has "busi-
ness" in a gathering of Spiritualists, who has not
a primal idea around which the genius of humanity
can centre." The somewhat ambiguous expression
needs definition. I heard this same speaker, on Sept.
5th, at Neshaminy Falls, tell a large audience that
many of his hearers "hadn't brains enough to under-
stand what he was saying." The late Gov. Wash-
burn, of Maine, on being asked if he "had religion,"
replied, "None in brag of." I freely concede the
possibility of my possession in respect to brains, when a
statement like the above is made. But of what use
to cast pearls before swine? profound wisdom before
senseless idiots or mental imbeciles?

One of the curious vegetables of the Island Goo-
near Bombay, is the Sorrowful Tree. Half an hour
after sunset the tree is full of sweet-smelling flowers,
although none is to be seen during the day, as they
close up or drop off with the appearance of the sun.

Sturgis, Mich.

W. G. HASKELL.

Philippe, Pa.

Is There a Sixth Sense?

I have read with the greatest interest your articles on the sixth sense question, especially the last one in which you explain the Indian theory of apparitions.

I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries. Some years ago—to be more particular, it was at 5 p.m. on the evening of June 11th, 1877—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbors, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time, it was the exact hour of my brother's death at Carlisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on May 20th we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Canada on July 2nd.

Will some of your scientific readers explain this apparition? The Indian theory explains it readily.

—*Toronto Mail.*

The Epidemic of Crim.

Whence comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H. Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency to inherit, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have been many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are out of order. Under such circumstances, a preventive should be sought, and for this Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and it is especially recommended by the celebrated Dr. Dio Lewis.—*Rochester Democrat.*

A number of Russians are to settle in a valley north of Sitka, Alaska, an agent of theirs who is now journeying across the continent having recently selected the site.

There Shall be no Alips.

When Napoleon talked of invading Italy one of his officers said: "But, sire, remember the Alips." To an ordinary man these would have seemed simply insurmountable, but Napoleon responded eagerly: "There shall be no Alips." So the famous Simplon pass was made. Disease, like a mountain, stands in the way of fame, fortune and honor to many who by Dr. Pierce's "Golden Medical Discovery" might be healed and so the mountain would disappear. It is specific for all blood, chronic lung and liver diseases, such as consumption (which is scrofula of the lungs), pimpls, blotches, eruptions, tumors, swellings, fevers, sores and kindred complaints.

The Roman Catholic Archbishop of Quebec has been empowered to treat with the local government on the question of property seized from the Jesuits in 1793.

Ely's Cream Balm was recommended to me by my druggist as a preventive to Hay Fever. Have been using it as directed since the 9th of August and have found it a specific for that much dreaded and loathsome disease. For ten years or more I have been a great sufferer each year, from August 9th till frost, and have tried many alleged remedies for its cure, but Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers ought to know of its efficacy. F. B. AINSWORTH & CO., Publishers, Indianapolis Ind.

A strip of property only one inch wide, situated in 135th Street, near 8th Avenue, New York, has been sold for \$375.

Gunn's Newest

(Revised) Home Book of Health or Family Physician, 21st edition, just ready, gives Ninety Fresh Items; shows how to put in best sanitary condition house, premises or town, for fending off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing ill-health. 1252 pages royal octavo, leather. See advertisement in another column.

A craze for short hair has seized hold of the young women of Rochester, N. Y., and is reported to be spreading over the country.

Eleven Miles of Stove Polish.

Moses Morse Bros. sold on Monday last 1250 Gross of Rising Sun Stove Polish; contained in 200 boxes, weighing 75,000 lbs., loading 3 cars. As the cases measure four inches in length, the above shipment of polish if laid down in a direct line with end of cases touching each other would extend almost 11 miles.

This gives some idea of the enormous demand for, and consumption of, the Rising Sun Stove Polish.

Prince Ludwig Ferdinand, of Bavaria, son-in-law of Queen Isabella of Spain, is practicing medicine at Nymphenburg.

The Voice of the People.

The people, as a whole, seldom make mistakes, and the unanimous voice of praise which comes from those who have used Hood's Sarsaparilla, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based entirely on what the people say Hood's Sarsaparilla has done. Send to C. L. Hood & Co., Lowell, Mass., for book containing statements of many cures.

General Grant's burial at Riverside Park has caused the extension thither of a street railway.

Despise Not the Day of Small Things.

Little things may help a man to rise—a bent pin in an easy chair for instance. Dr. Pierce's "Pleasant Purgative Powders" are small things, pleasant to take, and they cure sick-headaches, relieve torpid livers and do wonders. Being purely vegetable they cannot harm any one. All druggists.

The craze for old china is on the wane, and the prevailing notion is for old silver.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

Bosworth battle field is cut into quarters by a canal and a railroad.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and indisposition.

The Irish population of New York in 1880 was 490,445.

If you would know the evils of sleeping with your mouth open, before it is too late send for a circular of Fisher's Mouth-breathing Inhibitor. See adv.

A parrot, said to be ninety-two years old, is owned by an Orlando, Fla. man, who has refused \$500 for it.

There is no attraction like a beautiful skin. Fonsoni's Complexion Powder gives it. For sale by all druggists.

A white camel is an odd object that serves as a nine day's wonder at the London Zoo.

Does your mother snore? Fisher's Mouth-breathing Inhibitor will cure her too. See adv.

BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthful condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunberry, 341 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick, as in youth.

HALL'S Vegetable SICILIAN Hair Renewer

It is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment, I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "When I commenced the use of Hall's Hair Renewer, the top of my head was perfectly bare. I am now using my fourth bottle, and my head is covered with a fine growth of new hair."

PREPARED BY
R. P. HALL & CO., Nashua, N. H., U. S. A.
For Sale by all Druggists.

Cancer of the Tongue.

A Case Resembling that of Gen. Grant.

Sixteen years ago I had a scrophulous sore on my right hand, and with the mid-time treatment it healed up. In March, 1882, it broke out in my ear, and concentrated in cancer, eating through my cheek, to the top of my left cheek bone and up to the left eye. I submitted on Hopkins, and my doctor sent me to Dr. T. S. Tracy, Boston, who operated on me far and wide, and took out a large portion of my cheek. I continued taking Elix. specific. In a month the eating places stopped and healing commenced, and the fearfully aperture in my cheek has been closed and firmly united together. A new under lip is progressing, and it seems that a new mouth is forming. I can eat solid food again, and my friends can readily understand me, and can also eat solid food again. I refer to Hon. T. H. Tracy, State Senator, of this district, and to Dr. T. S. Tracy, of LaGrange, Ga. MRS. MARY L. COX, it.

READY.

Mental Gymnastics; Or, MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

**THE CLERGY Their Sermons,
THE STUDENT Their Lessons,****THE BUSINESS MAN Items of Business.**

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claimed to have a memory more to be commended under this system than even while he was young.—*Chicago Inter-Ocean.*

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—*Inter-Ocean.*

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—*Chicago Times.*

This work, with written instructions by the author, will be sent postpaid to any address on receipt of \$1.00.

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Buy the positives for Fevers, Coughs, Colds, Bronchitis, Asthma, Typhus, Influenza, Diarrhea, Liver Complaints, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Diseases, Rheumatism, Nervousness, Spleenitis, and so much more. The negatives for Paralysis, Deafness, Amorous Typhoid and Typhus Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fevers.

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A copy of my Medico-Social Books will be sent to any person interested with Consumption, Bronchitis, Asthma, Scrofula, Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 12mo, 1879. It has been the means of saving many valuable lives, and is the best book on the subject. It is also a valuable book for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. H. R. WOLFE, Cincinnati, Ohio.

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Continued from First Page

In conducting the affairs of the universe whole. But our orthodox neighbor shakes his head. He is thinking about the curse of God resting on humanity. The fall of Adam and Eve in the Garden. He hears the dismal roar of a vast multitude falling into the abyss of endless woe! He says that God is omnipotent in power. He might save the mighty throng, but alas! He will not.

We can say to our own afflicted neighbors, be comforted; the light breaking in from the heavens changes all this. The clouds that hung over the past are passing away. Progression opens up a path that shines brighter and brighter to the far more perfect day. The mournful poet says:

"In the street, the tide of being, how it surges, how it rolls!

God! what base ignoble faces! what bodies wanting souls!"

But by the light of celestial teaching we may look at the unripe street throng, as we would at an orchard of fruit in its early stages of growth. The days and the nights, the storm and the sunshine will mellow the fruit. The human family are the fruit upon the Tree of Life; and shall not the eternal years do for that universal family, as the dew, the sunshine and the rain for the peaches and the apples? The God in whom we live, breath and have our being, is rolling billions of worlds through the blue ether, with less noise than children make at play upon the green lawn! Shall we fear to trust him? Our reasons for confidence are many, and our faith should be strong.

W.M.C. WATERS.

THE FIRST NEW ENGLAND WITCH.

BY WILLARD H. MORSE, M.D.

(The Bar State for September.)

At the beginning of the seventeenth century, in an English country district, two lads romped on the same lea and chased the same butterflies. One was a little brown-eyed boy, with red cheeks, fine round form, and fiery temper. The other was a gentle child, tall, lithe, and blonde. The one was the son of a man of wealth and a noble lady, and carried his captive butterflies to a mansion-house, and kept them in a crystal case. The other ran from the fields to a farm-house, and thought of the lea as grain field. It might have been the year 1600, when the two were called in from their play-ground, and sent to school thus to begin life. The farmer's boy went to a common school, and his brown-eyed playmate entered a grammar school. From that time their paths were far apart.

The name of the tall, blonde boy was Samuel Morse. At fifteen he left school to help his father on the home farm. At twenty he had become second tenant on a Wiltshire holding, and began to be a prosperous farmer. Before he had attained the age of forty he was the father of a large family of children, among them five sons, whose names were Samuel, William, Robert, John, and Anthony. William, Robert, and Anthony ultimately emigrated to America, while Samuel, Jr., and John remained in England. Young Samuel went to London, and became a merchant and a miser. When past his fiftieth year he married. His wife died four years later, leaving a baby daughter and a son. Both children were sent up to Marlboro, where they had a home with their Uncle John, who was living on the old farm. There they grew up, and became the heirs both of John and their father. The boy was named Morgan. He received a finished education, embraced the law, and married. His only child and daughter, Mary, became the heiress of her aunt's property and her great-uncle John's estate, and was accounted a lady of wealth, station and beauty.

Meanwhile the family of old Samuel Morse's playfellow had also reached the fourth generation. The name of that playfellow was Oliver Cromwell, who became Lord Protector of the British Commonwealth. Of course he forgot Samuel Morse, and was sitting in Parliament when Samuel died. He had children and grandchildren who lived as contemporaries of his old playmate's children and grand children. Two or three years before Samuel's great granddaughter, Mary was born, a great grandson of the Protector saw the light. This boy was named Oliver, but was called "Rummy Noll." The ancestral estate of Theodale's became his sole inheritance, and as soon as he came into the property he began to live a wild, fast life, distinguishing himself as an adventurous, if not prodigal gentleman.

He travelled much; and one day in a sunny English year came to the town of his great-grandfather's nativity. There he chanced to meet Mary Morse. The beautiful girl fascinated him, but would not consent to be his wife until all of his "wild oats" were sown. Then she became Mrs. Cromwell, and was a happy wife, as well as a lady of eminence and wealth. Oliver and Mary Cromwell had a daughter Olivia, who married a Mr. Russell, and whose daughters are the present sole representatives of the Protectorate family.

As was said above, William, Anthony, and Robert Morse, brothers of Samuel, Jr., emigrated to America, and became the ancestors of nearly all of their name in this country. William and Anthony settled at Newbury, Massachusetts. The latter became a respected citizen, and among his descendants were such men as Rev. Dr. James Morse of Newburyport, Samuel Finley Breese Morse, the inventor of the telegraph, Rev. Sidney Edwards Morse, and others scarcely less notable.

Robert Morse, Anthony's brother, left England at about the time of the beginning of the civil war, and located in Boston as a tailor. He was a stern old Puritan, prudent, enterprising and of strict morality. He speculated in real estate, and after a while removed to Elizabethtown, New Jersey, which place he helped to settle, and where he amassed much wealth. He had nine children. Among his descendants were some men of eminence, as Dr. Isaac Morse of Elizabethtown, Honorable Nathan Morse of New Orleans, Isaac E. Morse, long a member of congress from Louisiana, Judge Morse of Ohio, and others.

None of these sons of Samuel, the mate of Cromwell, were great men themselves, but were notable in their descendants. Samuel's descendants came to represent a historical family; Anthony's greatest descendant invented the telegraph; and the descendants of Robert were noble Southrons. William alone of the five brothers had notoriety. Samuel, Jr., was more eminent, but William made a mark in Massachusetts history. Settling in the town of Newbury, William Morse led an humble and monotonous life. When he had lived there more than forty years, and had come to be an old and infirm man, he was made to figure unhappily in the first legal investigation of New England witchcraft. This was in 1679-81, or more than ten years before the Salem witchcraft, and it constitutes a page of hitherto unpublished Massa-

chusetts history. Mr. and Mrs. Morse resided in a plain, wooden house that still stands at the head of Market Street, in what is now Newburyport. William had been a farmer, but his sons had now taken the homestead, and he was supporting himself and wife by shoemaking. His age was almost three-score-years-and-ten, and he was a reputably worthy man, then just in the early years of his dotage. His wife, the "goody Elizabeth," was a Newbury woman, and apparently some few years her husband's senior.

I can easily imagine the worthy couple there in the old square room of a winter's night. On one side of the fire-place sits the old man in his hard arm chair, his hands folded, and his spectacles awry, as he sonorously snores away the time. Opposite him sits the old lady, toothless dame, with angular features half hidden in a stiffly starched white cap, her fingers flying over her knitting-work, as precisely and perseveringly she "seams," "narrows," and "widens." At the old lady's right hand stands a cherry table, on which burns a yellow tallow candle, which occasionally the dame proceeds to snuff. There is no carpet on the floor, and the furniture is poor and plain. A kitchen-chair sits at the other side of the table, and in, or on it, sits a half-grown boy, ruddy, freckled, country boy who wants to whistle, and prefers to go out and play, but who is required to stay in the house, to sit still, and to read from out the leather-covered Bible that lies open on the table before him.

"But I would like to go out and slide down hill!" begs the boy.

"Have you read ten chapters yet?" asks the old dame.

"No."

"Wal; read on."

And the lad obeys. He is reading aloud; he is not a good reader; the chapters are in Deuteronomy; but that stint must be performed before evening; then ten chapters after six o'clock, and at eight he must go to bed. If he moves uneasily in his chair, or stops to breathe, he is reprimanded.

The boy was the grandson of the old couple, and resided with them. Under just such restrictions he was kept. Bright, quick, and full of boy life, he was restless under the enforced restraint.

In the neighborhood resided a Yankee school-master, named Caleb Powell, a fellow who delighted in interfering with the affairs of his neighbors, and in airing his wisdom on almost every known subject. He noticed that the Puritan families kept their boys too closely confined; and influenced by surreptitious gifts of cider and cheese, he interceded in their behalf. He was regarded as an oracle, and who was listened to with respect. Gran'ther Morse was among those argued with, and being told that the boy was losing his health by being "kept in" so much, he at once consented to give him a rest from the Bible readings and let him play out of doors and at the houses of the neighbors. Once released, the lad declared that he "should not be put under again." Fertile in imagination, he soon devised a plan.

At that time a belief in witchcraft was universal, and afforded a solution of everything strange and unintelligible. The old shoemaker firmly believed in the supernatural agency of witches, and his rough grandson knew it. That he might not be obliged to return to the Scripture readings, the boy practised impositions on his grandfather to which the old man became a very easy dupe.

No one suspected the boy's agency, except Caleb Powell. That worthy knew the young man, and believed that there was nothing marvellous or superstitious about the manifestations. Desirous of being esteemed learned, he laid claim to a knowledge of astrology, and when the "witchcraft" was the town talk he gave out that he could develop the whole mystery. The consequence was that he was suspected of dealing in the black art, and was accused, tried, and narrowly escaped with his life.

On the court records of Salem is entered:

"December 3, 1679. Caleb Powell being complained of for suspicion of working with ye devil to the molesting of William Morse and his family, was by warrant directed to constable, and replied ill Monday." "December 8, (Monday) Caleb Powell appeared . . . and it was determined that Ed. Morse should present ye case at ye county court at Ipswich on March."

This order was obeyed and the trial came on. The following is a specimen of the testimony presented:

"William Morse said, together with his wife, that Thursday night being November 27, we heard a great noise of knocking ye boards of ye house, whereupon myself and wife looks out and see nobody, but we had stones and sticks thrown at us so that we were forced to retire.

"Ye same night, ye doors being locked when we went to bed, we heard a great hog grunt in ye house, and willing to go out. That we might not be disturbed in our sleep, I rose to let him out, and I found a hog and the doore unlokt.

"Ye next night I had a great awl that I kept in the window, the which awl I saw fall down ye chimney into ye ashes. I bid ye boy put ye same awl in ye cupboard which I saw done, and ye door shut too. When ye same awl came down ye chimney again in our sight, and I took it up myself."

"Ye next day, being Saturday, stones, sticks and pieces of bricks came down ye chimney again; my awl and a gimlet wanting came down ye chimney. Again, my leather and my niales, being in ye cover of a firkin, taken away, and came down ye chimney.

"The next, being Sunday, stones, sticks and brickbats came down ye chimney. On Monday, Mr. Richardson (the minister), and my brother was there. They saw ye frame of my cow-house standing firm. I sent my boy to drive ye fowls from my hog's trough. He went to ye cow-house, and ye frame fell on him, he crying with ye hurt. In ye afternoon ye pots hanging over ye fire did dash so vehemently one against another that we did set down one that they might not dash to pieces. I saw ye andiron leap into ye pot and dance, and leap out, and again leap in, and leap on a table and there abide. And my wife saw ye andiron on ye table. Also I saw ye pot turn over, and throw down all ye water. Again, we see a tray with wool leap up and down, and throw ye wool out, and saw nobody meddle with it. Again a tub's hoop fly off, and nobody near it. Again ye woolen wheel upside down, and stood upon its end, and a spade set on it. This myself, my wife, and Stephen Greenleaf saw. Again my tools fell down on ye ground, and before my boy could take them they were sent from him. Again, when my wife and ye boy were making ye bed, ye chest did open and shut, ye bed clothes would not be made to lay on ye bed, but flew off again.

"We saw a keeler of bread turn over. A chair did often bow to me. Ye chamber door did violently fly together. Ye bed did move to and fro. Ye barn-door was unpinned four

times. We agreed to a big noise in ye other room. My chair would not stand still, but was ready to throw me backward. Ye catt was thrown at us five times. A great stone of six pounds weight did remove from place to place. Being minded to write, my inkhorn was hid from me, which I found covered by a rag, and my pen quite gone. I made a new pen, and while I was writing, one ear of corn hit me in ye face, and sticks, stones, and my old pen were dung att me. Again my spectacles were thrown from ye table, and almost into ye hot fire. My paper, do what I could, I could hardly keep it. Before I could dry my writing, a mammoth hat rubbed along it, but I held it so fast that it did only blot some of it. My wife and I being much afraid that I should not preserve ye writing, we did think best to lay it in ye Bible. Again ye next night I lay it there again, but in ye morning it was not to be found, till I found it in a box alone. Again while I was writing this morning I was forced to forbear writing any more, because I was so disturbed by many things constantly thrown at me."

Anthony Morse testified:

"Occasionally, being to my brother Morse's house, he showed to me a piece of brick, what had several times come down ye chimney. I sitting in ye corner towad that piece of brick in my hand. Within a littel span of tiem ye piece of brick was gone from me I know not by what means. Quickly after it come down chimney. Also in ye chimney corner I saw a hammer on ye ground. Their bein no person nigh it, it was suddenly gone, by what means I know not; but within a littel span it fell down chimney, and . . . also a piece of wood a fote long."

Taken on oath Dec. the 8, 1679, before me,

JOHN WOODBRIDGE, Commissioner."

Thomas Hardy testified:

"I and George Hardy being at William Morse's house, affirme that ye earth in ye chimney corner moved and scattered on us. I was hit with somewhat; Hardy hit by a iron ladle; somewhat hit Morse a great blow, but it was so swift none could tell what it was. After, we saw it was a shoe."

Rev. Mr. Richardson testified:

"Was at Bro. Morse's house on a Saturday. A board flew against my chair. I heard a noise in another room, which I suppose in all reason was diabolical."

John Dole testified:

"I saw, sir, a large fire-stick of candlewood, a stone, and a fire-brand to fall down.

These I saw not whence they come till they fell by me."

Elizabeth Titcomb testified:

"Powell said that he could find out ye witch by his learning if he had another scholar with him."

Joseph Myrick and Sarah Hale testified:

"Joseph Morse, often said in our hearing that if there are any wizards he was sure Caleb Powell was one."

William Morse being asked what he had to say as to Powell being a wizard, testified:

"He come in, and seeing our spirit very low cause by our great affliction, he said, 'Foore old man, and poor old woman, I eye ye boy, who is ye occasion of all ye greefe; and I draw neere ye with great compassion.'

Then said I: 'Powell, how can ye boy do them things?' Then said he: 'This boy is a young rogue, a vile rogue!' Powell, he also said, that he had understanding in astrology and astronomy, and knew the working of spirits.

Looking on ye boy, he said, 'You young rogue!' And to me, 'Goodman Morse, if you be willing to let me have ye boy I will undertake that you shall be freed from any trouble of this kind, while he is with me.'

Other evidence was received for the prosecution. The defense put in by Powell was that "on Monday night last, till Friday after the nonce, I had ye boy with me, and they had no trouble."

Mary Tucker deposed:

"Powell said he come to Morse's and did not see fit to go in as the old man was at prayer. He lookt in a window, and saw ye boy fling a shot at the old man's head while he prayed."

The verdict now stands on the court record, and reads as follows:

"Upon hearing the complaint brought to this court against Caleb Powell for suspicion of working by the devil to the molesting of ye family of William Morse of Newbury, though this court cannot find any evident ground of proceeding farther against ye said Powell, yet we determine that he hath given such ground of suspicion of his so dealing that we cannot so acquit him but that he justly deserves to bare his own shame and the costs of prosecution of the complaint."

The bad boy seems to have a grudge against Powell, and anxious to see that person punished, he resumed his pranks both at his grandfather's and among the neighbors.

Strange things happened. Joseph Bayley's cows would stand still and not move. Caleb Powell, having been discharged, no longer boasted of his learning. Jonathan Haines' oxen would not work. A sheep belonging to Moody was mysteriously dyed. Zachariah Davis' calves all died, as did also a sheep belonging to Joshua Richardson. Mrs. John Wells said that she saw the "imp of God" say Morse's house."

Sickness visited several families, and Goody Morse, as was her custom, acted as village nurse. One by one her patients died. John Dee, Mrs. William Chandler, Mrs. Goodwin's child, and an infant of Mr. Ordway's, were among the dead. The rumor ran about that Moody Morse was a witch. John Chase affirmed that he had seen her coming into his house through a knot-hole at night. John Gladding saw "halfie of Marm Morse about two a clocke in ye daytime." Jonathan Woodman, seeing a strange black cat, struck it; and Dr. Dole was called the same day to treat a bruise on Mrs. Morse. The natural inference was that the old lady was a witch and the cause of all these strange things, as well as of the extraordinary occurrences in her home. Accusers were not wanting, and she was arrested. In her trial all of this evidence was put in, and her husband repeated his testimony at the Powell trial. The county court heard it and passed the case to the General Court, from whence it was returned.

The records abound in reports of the testimony. We will only quote the evidence of Zachariah Davis, who said:

"I having offended Goody Morse, my three calves fell a dancing and roaring, and were in such a condition as I never saw a calf in before.... A calf ran a roaring away so that we got him only with much ado and put him in ye barn, and we heard him roar severall times in ye night. In ye morning I went to ye barn, and there he was setting on his tail like a dog. I never see no calf set after that manner before; and so he remained in these fits till he died."

The entry on the court record is as follows:

"Boston, May 20, 1680.—The Grand Jury presenting Elizabeth, wife of William Morse. She was indicted by name of Elizabeth Morse for that she not having ye fear of God before her eyes, being instigated by the Devil, and had familiarity with the Devil contrary to ye peace of our sovereign lord, the King, his crown and dignity, the laws of God, and of this jurisdiction. After the prisoner was att ye bar and

pleaded not guilty, and put herself on ye country and God for trial. Ye evidences being produced were read and committed to ye jury."

"Boston, May 21st, of 1680.—Ye jury brought in their verdict. They found Elizabeth Morse guilty according to the indictment.

"May 21.—Then ye sentence of ye Governor, to wit:—Elizabeth you are to go from hence to ye place from which you come, and thence to the place of execution, and there to be hanged, by ye neck, till you are dead; and ye Lord have mercy on your Soul."

"June 1st.—Ye Governor and ye magistrates voted ye reprieve of Eliz. Morse, as attested,

EDWARD RAWSON, Secretary.

The unfortunate woman seems to have remained imprisoned until the meeting of the Legislature. On the records of that body we find:

"Ye Deputies in pursuance of Acts of ye Hop. Court of Assistants relating to ye woman condemned for witchcraft doe not understand why execution of ye sentence given her by ye sd. court is not executed. Her reparation seems to be to let her beyond what the law will allow, and doe therefore judge meets to declare ourselves against it, etc. This Nov. 3d, 1680.

W.M. TORNEY, Clerk."

Then follows this entry:

"Exceptions not consented to by ye magistrates.

EDWARD RAWSON, Secretary."

Mrs. Morse continued in prison until May, 1681. On the fourteenth of that month her husband petitioned for her to "the honorable gen. court now sitting in Boston," begging "to cleare up ye truthe." This petition recites a review of the testimony of seventeen persons who had testified against Goody Morse. On the eighteenth he petitioned "ye hon. Governor, Deputy Governor, deputies and magistrates." In answer, a new hearing was granted. The court record says:

"Ye Deputies judge meet to grant ye petitioner a hearing ye next sixth day and that warrants go forth to all persons concerned from this court, to appear in order to her further trial, our honored

W.M. TORNEY, Clerk."

Again the magistrates were refractory, for we find:

"May twenty-fourth, 1681.—Not consented to by ye magistrates. EDWARD RAWSON, Secretary."

No further trial followed. Mr. Morse did not rest in his efforts for the release of his wife. He called a council of the clergymen of the neighborhood to examine her. The council met and acted. The report of the Rev. John Hale of Beverly (probably chairman) is before me. It reads:

"This touching Madame Elizabeth Morse—"